[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

Vol. XXXIX.—New Series, No. 1685. LONDON: WEDNESDAY, MARCH 6, 1878. { PRICE 5d. POST-FREE 5½d.

CONTENTS.

Leading Articles:
The Transformation Scene 221
Home Reunion Society 221
Whigs and Radicals ... 223
England and Russia ... 223
The Rev. J. G. Rogers on Mr. Forster's Defence of the Church 224
Literature:
Conder's Congregational Lecture for 1877 225
"Our Common Land" 226
"Contemporary Science" 227
The Magazines—March 227
Brief Notices 228
Home Reunion Meeting at Salisbury 229
"The Religious Protest against Disestablishment" 229
Ecclesiastical Miscellany 230
Religious and Denominational News 231
The Week 233
Sketches from the Gallery 234
American Notes 234
Correspondence:
The Pastors' Retiring Fund 235
Services for Tourists on the Continent 235
Patriotism 236
The Treaty of Peace Signed 236
The Policy of the New Pope 238
Epitome of News..... 237
Miscellaneous 238
Gleanings 238
Births, Marriages, and Deaths 239
Advertisements 239

THE TRANSFORMATION SCENE.

There is something comic, if not absolutely ludicrous, in the altered aspect of circumstances, which, in the course of a few days, has somehow come about. Have Englishmen been the easy victims of a phantasmagoria, or have we been really on the verge of a terrible war? Have we been for the last few weeks cheated with illusions, or been living in an atmosphere charged with electricity, which might any day condense into a thunder-cloud that would overspread Europe? Last week everything seemed dark and menacing, save the calm utterances of Lord Derby. As in the days preceding the Crimean War, England appeared to be preparing for a gigantic campaign. Every available ship of war in our dockyards was being hastily fitted out; horses by the hundred for transport service were being bought up in all parts of the country by Government agents; contracts for arms, clothing, provisions, coals, and all the various necessaries for warlike purposes were being entered into. An expeditionary force of great dimensions for us was arranged for, the very regiments to be shipped to the East were designated, and the commander and chief of the staff publicly announced. Our Prime Minister, so averse, as he declares, to letter-writing, was once and again sending out his acknowledgments to patriotic addresses, praising the devotion of the senders, and encouraging them to persevere in their efforts for the public weal; and only as recently as Saturday last the Speaker and about a hundred members of the House of Commons went down in a body to Portsmouth to witness the preparations that were being made for a desperate conflict, which seemed to be assuming the shape of a struggle for national honour, if not for the maintenance of our Eastern Empire. Day by day the war Press became increasingly menacing and hysterical, and our money market was either agitated by fears of calamities that impended, or was completely paralysed by the uncertainties of the moment. And now the curtain has risen upon the transformation scene. Russia, which we had pictured as a grim dragon, breathing out fire and fury, threatening to devour British interests, and to absorb South-Eastern Europe, appears upon the stage in the guise of a well-behaved prince of comely presence, and speaking words of peace and conciliation. The spectators, expecting to behold a hideous monster, are taken aback, and are unfeignedly astonished that they should have given themselves up to dangerous illusions which have almost vanished, as soon as all mystery has been dispelled.

Dropping metaphor, the actual signing of the Treaty of Peace at San Stefano has not materially altered the facts, but it has changed the current of feeling. It has put an end to that system of mystification, and the manufacture of sensational reports, which, having been invented at Constantinople in the interests of the Turks, were improved upon in London, and used day by day to stimulate anti-Russian feeling throughout the community. Our war journals strenuously contend that nothing has changed, and that all the dangers that threatened still menace us. But the public do not respond to their convulsive and despairing appeals, and are evidently rather ashamed at having been betrayed into a state of angry excitement, for which, it now seems, there was no adequate cause.

The actual terms of peace are not yet officially promulgated, and will not be made known for some days. Some of them were contested to the last by the representatives of the Sultan, who, apart from the natural hesitation to sign the death-warrant of Turkish rule in European Turkey, are said to have clung to the hope that at the eleventh hour England would interpose. As was expected by those who looked at the matter without bias, it was the Turkish delegates, and not General Ignatieff who caused the long delay; it was they and not he who circulated the vague reports which stirred up British hostility, and gave Lord Beaconsfield and his active agents the opportunity of turning the current of public feeling in the desired direction. And now that Englishmen are regaining their sobriety, they discover that British interests are not at all menaced in the Treaty signed on Sunday last; that there is no proposal for the Turkish fleet to be handed over to the conqueror; no exorbitant indemnity demanded by Russia, the claim being limited to twelve millions sterling; that no mention is made of the hypothecation of the Egyptian tribute; that only a portion, and not the whole, of Armenia is to be made over to the Czar, Erzeroum and the adjoining territory being still Turkish; that in all probability the Russian forces will neither occupy Constantinople nor march through that capital, but be embarked at some port on the Sea of Marmora; and that the entire question of the navigation of the Straits has been left for the consideration of the approaching Congress. It further appears that, if Roumania is unwilling to exchange the Dobrudscha for the portion of Bessarabia now held by her, some other arrangement will be made.

The provisions for creating a great autonomous State out of European Turkey are much the same as already announced, except that it is not to include the mouths of the Maritza nor Salonica. For two years the Principality of Bulgaria, which is to be governed by a Prince, who must not be a member of any reigning family, is to pay no tribute. It is to be occupied by Russian troops, or until a native army can be formed adequate to maintain internal order; and the whole administration of the country is to be left to the new ruler and an assembly chosen by the people. It is upon this point that our alarmist journals seek to arouse apprehension. For a time—a very short time probably—Bulgaria will be the vassal of Russia. But, in point of fact, it will be too large and strong to remain long in leading-strings. By making the Balkans the boundary of the new Principality, Russia might have kept it in a dependent state. Its extension so as to include a considerable part of Roumelia and Thrace will give Bulgaria an independent position. Either the St. Petersburg Cabinet has grievously miscalculated the extent and permanence of its influence, or it must be credited with a desire to create a State which would have room and verge enough for self-development. As time goes on, and its own interests become predominant, we may conclude that Bulgaria will as readily shake off foreign dictation as Greece has done.

However that may be, the formation of a large autonomous Christian State in the south-west of Europe is no menace to this country, and deserves the sympathy of all who have at heart the civilisation of South-Eastern Europe. What, then, is there in the present outlook of affairs to perpetuate English disquietude? Probably before the Congress assembles to deliberate on the Treaty, the greater part of the Russian forces will be on their way home, and Constantinople have been freed from all fear of Russian occupation; and not even the most suspicious anti-Russian papers now expect the Czar to put forward claims in respect to the Dardanelles and the Bosphorus incompatible with international rights, or believe that, if put forward, they would be conceded by the signatory Powers. Probably our Government will go on lavishing money upon our armaments till the six millions voted by Parliament are expended, if only to satisfy craving and powerful interests, and get credit for upholding the honour of the nation. But it will be only indulgence in one more delusion to imagine that the coming Congress will be unable to agree upon anything, and must break up in confusion. It is clear that Austria is not prepared seriously to contest the conditions of peace, and will be eventually reconciled to them by adequate compensation. Failing her co-operation, we could offer no effectual opposition to the ratification of the Treaty if we would, nor are its terms such as any British Government would seriously and resolutely protest against. The English nation is now awaking to the fact that it has been the victim of a succession of needless and most expensive "scares," and although the cry of "Wolf!" is once more raised as to a pretended secret treaty between the late belligerents, and mysterious Russian projects in the East, there is reason to hope that this despairing appeal will meet with no response.

HOME REUNION SOCIETY.

II.

The reason for the selection of Ipswich as the seat of the recent Conference between Churchmen and Dissenters is not very obvious. It is easy to understand why Earl Nelson should have held his first meetings at Salisbury, and it is as creditable to him as it was natural and appropriate that he should have given this manifestation of his catholicity in his own district and in a cathedral city where, of course, Dissent is not specially strong. But having done this, it would surely have been expedient, if any effective result was to be realised, that the next movement should have been made in some town of a more representative character, so far at least as Nonconformity is concerned. It is not intended by this remark to disparage in the slightest degree those who have so gallantly maintained Nonconformist principles in the town, but it is necessary in thinking of such a Conference to consider to whom the advocacy of the Dissenting side was likely to be entrusted, and those who are acquainted with the little book of the leading Congregational minister cannot but feel that it was a misfortune that he should almost of necessity be appointed to exhibit the Nonconformist view of the case in reply to

Earl Nelson. In justice to him it must be said that his paper was more decided and outspoken than his previous utterances would have warranted anyone to expect. It was not what would have been written by one who was as much alive to the evils of an Erastian Establishment as to those of a Sacerdotal Church, it did not glow with that righteous indignation against the interference of the State with the Church which is felt by the body of great Congregationalists, and it failed, therefore, to give Churchmen anything like an adequate view of the difficulties which the Establishment presents in the way of real union. On the contrary, there were two or three references which revealed an impatience under the inevitable evils attending the development of a democratic system of Church government. He talks about "the terrible friction of our (that is Dissenting) church life," and both the thing and the word appear so deeply to have impressed him that he adds afterwards:—"Many ministers and office-bearers in our Church would be glad to escape from that friction which seems to be the natural product of religious democracy, if they could secure greater comfort without sacrificing what they hold to be dearer to them than their own peace of mind, and when the Church is able to offer them this boon they, I am sure, will be prepared to consider it." It is not necessary, nor is it possible here to estimate the exact value of this statement. There are few things with which it is more difficult to deal than vague assertions of this kind, the mere *on dits* of controversy, for which no evidence is produced, but which help to create an impression that the speaker represents the views of a numerous class. There are, no doubt, Congregationalists who dislike some of the incidents of ecclesiastical democracy, just as there are some Englishmen who occasionally fret under the delays or checks of political democracy; but the one are just as little typical of Dissenting feeling as the other of true British patriotism; and just as we should not employ one of this school to represent England in some great International Conference, where the merits of different systems of government were to be examined, neither should we have selected a Congregational minister who takes such a view, to plead on behalf of Dissent in a Conference like that at Ipswich.

It is not necessary to point out the inequality of the conditions under which Nonconformity met the friends of the Anglican Church as the result of this style of talk on the part of one of its principal champions. Earl Nelson spoke without hesitation or misgiving. If he had any secret hankerings after the freedom of Dissent, he did not allow these to hamper his advocacy of the sovereign claims of the Church, which he never failed to exhibit as the Church. Whether dealing with the question of the Establishment or doctrinal differences he does not suggest that it is possible for the Church to make any concessions, but rather that Dissenters have fallen into exaggerations or mistakes, which are to be corrected. After saying that he had been warned that the relations of the Church to the State and the prevalence of exalted views of the Sacraments among a powerful section of Churchmen were the chief barriers to reunion, he says, not very logically:—"It is not our purpose to enter into a discussion of these points to-day." To unsophisticated minds this discussion would seem to be the very object of the Conference, and until they were settled, and the degree of importance attaching to them decided, all talk about charity and good feeling was mere verbiage. It is easy to understand that the discussion of the crucial questions would be extremely inconvenient, and that if the project of the Home Reunion Society were to have any chance of being entertained, it was of the highest importance that this should be delayed. But that only gives the more significance to the decided tone his lordship adopts. He naturally desires to conciliate hostile feelings on points in relation to which it was very susceptible and tenacious, and yet all he says is, "I will only remark that there is much exaggeration abroad as to the depressing effects of the relations between Church and State, much ignorance of the Church view of the matter, and some remaining evils which the combined action of Churchmen and Nonconformists would easily take out of the way." Now a single breath of robust Nonconformist opinion would be sufficient to scatter all these specious pleadings. The State rules the Church at present, and ought to do so if there is a State-Church at all, and Dissenters desire the removal of the Establishment, in order, among other things, to get rid of the usurpation by human governments of authority in Christ's Church. There is neither mistake nor exaggeration on the part of Dissenters, nor, unless Churchmen have a peculiar art in concealing their opinion, are Dissenters at all ignorant of the views of Churchmen. They have certainly done their best to comprehend the theories both of Erastians and Anglicans with all the varieties of form in which they have been developed. It is idle to try and prophesy these smooth things about differences which do not admit of reconciliation. There may be union, though not organic unity, on the understanding that both parties shall retain and diffuse their own views; but union on the basis of a compromise, which shall involve the abandonment of some Dissenting exaggerations, would have in it the seeds of future and more bitter dissensions. We may see in Scotland the difficulty of preserving a true spirit of unity, even among churches of the same faith and order, where one is placed in a position of privilege by the State, but it becomes infinitely greater when the Established Church is hierarchial, as well as when religious and political principles alike foster a feeling of superiority in its clergy to the ministers of all other churches. Whether this barrier could be surmounted at all, is open to question, but assuredly the way of overcoming it is not to suggest that it is not so high as it seems. It is much better that its real character should be fully recognised, if only that those members of the Church of England, who are so desirous of Christian fellowship, may be forced to consider how far they can justify the retention of so formidable an obstacle to the unity they are so anxious to promote.

But Earl Nelson evidently trusts to some unexplained mode of relieving the scruples of Dissenters, and that in relation to the sacramental teaching of the Church, as well as to her Erastian constitution. "As to doctrine, there is also much exaggeration and ignorance of Churchmen's views, and if we could only meet together to see how near we were to each other, instead of to magnify differences, we should feel as they did at the great conference under Dr. Döllinger at Bonn, that there were definitions even on the subject of the sacraments upon which Old Catholic, Greek Church, Anglican, Lutheran, and our own orthodox Nonconformists were able to unite." Nothing can be better than the spirit which prompts such a statement, nothing more mistaken than its representation of facts. The differences in the points referred to are not mere secondary questions; they are differences which affect our whole conceptions of Christianity and the spiritual life which it is meant to foster. It is quite possible to agree with his lordship when, in the expression of a true Christian charity, he says "These barriers and other minor differences are no occasion for the exercise of a hostile spirit," without adopting his view of their insignificance. It is important, too, that it should be clearly understood what is meant by a "hostile spirit." There are men in the political world who maintain a decided antagonism of opinion, leading to strong party conflict, who know nothing of a "hostile spirit" to each other. It ought to be possible for the same thing to exist in the Church of Christ. Men ought to be free to protest against what they believe to be evil in a system without cherishing any hostile feeling to those who adhere to it, or inspiring any such sentiment in them. Each conscientiously maintains that which he believes to be right and true, and should not be condemned or reproached by the other because of the differences of opinion. It is not pleasant for a Dissenting preacher to be told that he is not a true minister of the Gospel, and that his Church is not a true Church of Christ; but it is folly to resent the application of a theory which is sincerely held by those who avow it, even as it would be worse than idle in them to complain of his exposure of the arrogant and unchristian temper shown in such claims. It is ridiculous, or something worse, for Mr. Tozer to burst out in a passionate condemnation of some unmentioned people who live by exposing the faults of their opponents. "I hate, with all the intensity of my nature, the fiendish spirit that can find pleasure in unveiling the failures and weaknesses of communities, merely to excite the scorn or the prejudice of ignorant and unreflecting people." This is so noble a sentiment that it may be recommended as the motto for the next edition of "the other side of things." But it is one which will be so universally accepted, that there was really no occasion to give such prominence to it. No one likes a "fiendish spirit," and no one would admire a man who, without any object except to gratify a malignant bigotry or a disappointed ambition, should set himself to expose the failings of a Christian community. There are occasional examples of this kind of thing, but happily they are rare. The danger is that, under cover of this specious representation, the honest and searching examinations of different systems should be condemned. Now, every system is a fair subject of criticism, and it is miserable weakness on the part of its adherents if they are irritated and offended because some of its blots are hit. A friendly spirit between Churchmen and Dissenters ought to be most earnestly cultivated, but it would be a disloyalty to the truth and a serious injury to both parties if it were felt to be necessary to be silent as to great principles in order to preserve this fellowship. The truth should be spoken in love, but it is to be spoken at all costs.

If the review of Earl Nelson's overtures shows that he had a clear and definite position to maintain, it only makes it the more important that the Nonconformist ground should be taken with equal care and defended with similar firmness. But while Mr. Wickham Tozer put many of his points with great clearness and force, there was an undertone, of which some illustrations have been given already, that seriously weakened the effect of his paper. That a Dissenter writing under such circumstances would seek to preserve as kindly a tone as possible towards Churchmen was natural, but when Mr. Tozer says "*I do not know a Nonconformist minister who does not admire the Prayer-book as a whole,*" one is tempted to ask how far the circle of his acquaintance stands. He adds, indeed, "Neither do I know a Nonconformist minister who has not clearly defined objections to some of its details," but this hardly improves the case. His statement might, indeed, be almost exactly reversed, so far as Nonconformists generally are concerned. There are many separate features in it which they admire, but to the general idea they distinctly object. Mr. Tozer is probably speaking too much in a representative character, and using language too sweeping, when he asserts, "Most of us could use the prayers, the Collects, and the sublime Liturgy not only without scruple of conscience but with positive pleasure and delight." It would be more true to say that many Nonconformists would not object to the occasional introduction of portions of the Liturgy; but that the idea of a Prayer-book as containing an order for public worship was distasteful to the majority, while a still larger number distinctly object to the Anglican Prayer-book as a whole, because of the way in which the sacerdotal and sacramental theories are inwrought into its very texture. It is true that a revision of the Liturgy, which would hardly change more than phrases and expressions, would remove many of the objections on the latter ground. But it is a mistake to regard these as details. Small as they may appear, they touch the very heart of the book, and alteration in them would transform its entire

character. Still Earl Nelson might learn a good deal from Mr. Wickham Tozer, provided he understood his real position. He is certainly not an extreme man. It would appear as though he does not feel strongly on the subject of the Establishment; possibly he may belong to the class of Congregationalists who would prefer, and he is certainly ready enough to acknowledge, the attractions which the Church possesses in "her order of government, her beautiful edifices, and her inimitable forms of worship," yet even he sees insurmountable difficulties in the way of organic unity, unless the evils which at present exist are first removed. The Dissenters who would advance so far are not a large class. Mr. Tozer himself is not very consistent in his own statements as to the exact state of feeling among Nonconformists, and it is open to question whether he has himself got a correct idea on the point. "*Many good men* (he says), in and out of the Church, are working for disestablishment, and there is at least the possibility of their succeeding." As regards those outside the Church, this is a ludicrously inadequate statement. Mr. Tozer speaks of "some of us who feel a stronger repugnance to the abuses of the State-Church than we do to her connection with the State"; but if this be meant to imply that there is any considerable section of Nonconformists, which has not a decided repugnance to any State-Church, it must be met with unqualified contradiction It is necessary to insist on this, because such statements are fitted to bolster up a delusion, in which the supporters of the Establishment are ready enough to indulge, and which is continually hampering the action of Dissenters, that there is a division among them on the subject of Establishments, and that the more religious among them have so little faith in the inherent power of the truth that they desire that the Church should enjoy the patronage of the State, or, in other words, look favourably upon a political religion. There is no such party, and if there are individuals who entertain this view, they are an insignificant minority among all but Wesleyan Methodists, and among them their number is rapidly declining. Mr. Tozer himself is half conscious of this, for he predicts that in case of disestablishment "many Nonconformists would most certainly join the Church. 'Disestablishment would break the backbone of my Nonconformity,' said a gentleman to me only yesterday; and I am convinced that he uttered the sentiments of a very large number of our people." Churchmen will be wise not to put too much trust in these prophecies. There are some men of this class who are simply political Dissenters, but the earnest Nonconformists whom they would attract stumble at the sacerdotal doctrines even more than at the political relations of the Episcopal Church. What would be necessary to conciliate them, and how far "bishops, clergy, and laymen" are likely to undertake the task are points which must be reserved for another article, in which the thoroughly outspoken paper of Mr. Morris and of Mr. Clarkson at Salisbury will be considered.

WHIGS AND RADICALS.

IN the *Fortnightly Review* Mr. Goldwin Smith has given expression to a very general opinion that a crisis has arrived in the history of the Liberal party. But in the historical account he gives of the process by which the crisis has been prepared, there is matter of reflection beyond the range of ordinary popular thought. The paper seems to have been inspired by feelings very similar to those which we ourselves expressed concerning the abandonment of Mr. Forster's amendment on the vote of the six millions. It was then seen that between the hundred and twenty-four steadfast Liberals who stood to their guns, and their leaders who ran away, there was a fundamental dissidence which no compromises or formal courtesies could heal. There was nothing in the obviously false telegrams from Constantinople to justify Mr. Forster's precipitate retreat. It was too clear that these telegrams were welcomed as an excuse for yielding to what was believed to be the current of public feeling. But in the weakness that regarded a temporary eddy of popular passion as a sufficient reason for reversing a rational and deliberately-adopted policy, it is impossible to mistake an ominous sign of a complete disintegration of Liberalism such as can only be restored by building on a new foundation. This disintegration Mr. Goldwin Smith regards as an inevitable development of definite historical tendencies. But he believes that the crisis has been needlessly precipitated by the determined opposition offered by independent Liberals to Mr. Gladstone's unfortunate Irish University Bill. It is not the first time Mr. Goldwin Smith has condemned that opposition; but his reiteration does not convince us. Indeed, his own words in a succeeding part of the article, as to the superiority of a small number of men with strong convictions to a large number with no convictions at all, are a sufficient comment on the sort of worldly compromise by which he would have had Mr. Gladstone's Ministry kept together. We think the independent Liberals who are now so severely blamed were perfectly right in refusing to do evil that good might come. They had strong ground for believing that Mr. Gladstone's proposals would have given to Romanists—not a fair field and no favour—but certain facilities for gaining predominance in the new University simply because they were Romanists. Such an arrangement, to say nothing of its manifest discord with any true principle of religious equality, was enough to blight the whole intellectual and religious future of Ireland. Whatever then may have been the proximate results of the defeat of that scheme, it is impossible to blame Mr. Fawcett and the consistent Liberals who destroyed it. No one can lament more than we do the transfer of the reins of power from genius inspired by devotion to charlatanism puffed up by arrogance. But if mortal wisdom were always to decide its actions by their proximate consequences, a shallow worldliness would be the only possible policy. The true rule is surely to do right and to leave the consequences with a higher power.

But though we cannot agree with Mr. Goldwin Smith in his condemnation of the step which revealed rather than caused the disintegration of the Liberal party, we are in substantial accord with him in his view of the crisis which this disintegration seems to have precipitated. "The Whig Liberal party has not only fallen, but to a great extent been broken up." It seems almost as unlikely to be set up again in the *status quo ante* as the Ottoman Empire in Europe; and the question is What is to take its place? Mr. Goldwin Smith endeavours to answer this question by the historical method, and we think with very probable results. He shows that the Whig-Liberal party was based on the support of great families who were originally bound by bribes of monastic lands to the Protestant cause and to the political party associated with it. But the highest ideal of these families was an oligarchy composed by themselves. Even when, through accidental circumstances, they allied themselves with the wider popular impulse that carried the Reform Bill, they did so with a strong confidence that they would be able to confine the movement to such innovations as were consistent with aristocratic Government. With the first symptoms of any difficulty about such restraint, some of the most prominent leaders, notably the then Lord Stanley and Sir James Graham, seceded from the popular side. The accession of Mr. Gladstone, on the other hand, was a curiously complicated element of force, the various effects of which are not easy to calculate. Certainly he alienated and excited to acrimony the ecclesiastically-minded Conservatives with whom he had been associated. He deepened the schism between the moderate constitutional party and the Liberals. But he also exercised a restraining influence on the Radicals whose enthusiasm he aroused, and he continued in many important points the Whig influence on politics.

But now all that is changed. The Whig influence is dead; and the so-called Liberal leaders, who keep up its traditions, only make their impotence ridiculous. This is specially the case in regard to the Church question. Mr. Forster's position in regard to it throws an uncertainty on his political future. "In some respects," says Mr. Goldwin Smith, he "may rank as a Radical, while on the other hand, he strenuously upholds an Established Church, of which the only certain and unchanging doctrine is political Conservatism." In another paragraph this is termed "the leading topic of the day"; and after Mr. Forster's speech to them deprecating its discussion, "the shrewd Bradford citizens must have gone home asking themselves what were the objects of the Liberal party, and how they were to be rewarded for taking the trouble of bringing it back to power." It seems probable, indeed, that the disintegration of the party will make its return to power impossible, unless for a brief interval, until it has been entirely reconstructed on a Radical basis. In one part is paralysis; in another is increased vitality. It is absurd to suppose that these can ever again act harmoniously together. Health is not to be restored by patched-up compromises. The sacred rule, "If thy right hand offend thee, cut it off and cast it from thee," has a necessary and obvious application in politics.

ENGLAND AND RUSSIA.

IT is one of the favourite amusements of the Chauvinists of the Press just now to taunt their opponents with the unbounded confidence which, they say, the anti-Turkish party expressed at the commencement of the war, in the motives and designs—"the holy mission"—of Russia. Their lynx-eyed penetration discovered from the first the hypocrisy and treachery which lurked under her fine professions. They were not to be duped into believing that the Russians really cared for a few million people of the same blood and religion, who, for a century had been maliciously trying to persuade Europe that they were execrably badly governed, and a few thousands of whom Russia had contrived to get massacred by their rulers last spring year. But the Liberal party fell blindly into the trap, and thus prevented the Government from embarking in a "patriotic" war. The taunt would not be very hard to bear if it were true; but it is not. The Liberal party, which, with striking unanimity, has been the peace party throughout this contest, has never professed that implicit reliance on Russian moderation and singleness of aim with which their opponents reproach them. We believed, it is true, as every competent and impartial observer did, that the Russian nation felt a genuine and deep sympathy for their fellow Christians in Turkey, and that it was this—incredible as it may appear to our champions of British interests in defiance of all other interests extant in the world—which made them willing to engage in war. But we never supposed that the Government of Russia (apart, perhaps we should say, from the Emperor) was chiefly actuated by humane considerations, and we were too well aware how easily emotions of sympathy and pity are extinguished by baser motives when once a nation is engaged in an arduous struggle, and especially when the devil of military glory gets possession of it. We desired then, and we desire now, when there is much in the policy of Russia which we strongly disapprove, to judge her justly; not to see the mote in her eye when perhaps there is a beam in ours. And never in the history of the nation was candour and international charity more needful than now. Smarting under an uneasy sense of not appearing in a very dignified light in the eyes of Europe, and availing themselves of the necessity under which their opponents have been since the total collapse of Turkey of leaving them to their own devices—as perhaps the less of two evils—our Government have endeavoured to re-establish their prestige by acts which directly appealed to national pride, and fostered a warlike spirit. The despatch of the fleet to the Sea of Marmora was almost useless as a measure of precaution

against a Russian occupation of Constantinople; the public announcement of the selection of Lord Napier of Magdala and Sir Garnet Wolseley to command an expeditionary force, was wholly unnecessary; but these measures will leave an impression on the mind of the Russian people which it will be difficult, if not impossible, to efface. Whatever may be thought of the Government of Russia, the nation has undoubtedly been most friendly to us; and from friends we fear they have been changed into enemies, to a man almost, by the policy, at once vacillating and exasperating, of our Government. It is the common defect of professional statesmen that they look too exclusively at the official results of things—those results which can be expressed in treaties, protocols, and so on; while they leave out of account the deep sentiments of friendliness and dislike, upon which, far more than upon State documents, the relations in which different countries stand to each other depend. The Government, if peace should happily be preserved, will reckon up the modifications they have introduced in the Russian terms of peace with perhaps a pardonable pride. We doubt whether they will attach sufficient importance to the feeling of hostility and resentment which they have kindled in the Russian people, and which may bear bitter fruit in a hundred unexpected ways.

For this reason it should, in our opinion, be one of the chief cares of our statesmen to convince the Russian people that we do not wish to deprive them, by direct or indirect means, of the right which they have acquired by a vast expenditure of blood and treasure, to liberate the Christian provinces once and for all from Turkish misrule. We are apprehensive lest our Government should be led by the pro-Turkish sympathies of the Foreign Office, or in deference to Austrian susceptibilities, to endeavour to circumscribe as much as possible the area and to minimise the liberty of the future province of Bulgaria. We are convinced that such a policy would be a mistaken one even in view of the dangers arising from Russian intrigues, against which it would principally be directed. The larger and the freer Bulgaria is, the less she has to endure from the exactions and even the presence of the Turks, the less she will have to expect, and the more she will have to dread, from Russian ambition—the sooner will a healthy spirit of national unity and independence spring up to consolidate her political and social organisation, and to form a barrier against encroachment on her liberties, from whatever side they may come. The security of Europe cannot by any possibility depend in future on the extent of territory directly ruled by the Porte. Rather will it depend on her territory being circumscribed as much as possible. The great function which she is henceforward capable of performing for Europe, is the holding of Constantinople as an isolated fortress, nearly impregnable by land and impregnable by sea, until Russia becomes the first naval power in the world. Let those be frightened who will by the bugbear of a fraternal alliance between the deadly enemies of yesterday; and form dismal pictures of the calamities which will flow from the pursuit of a common policy by Russia and Turkey. Let the Turks in Constantinople once be surrounded by their cluster of tributary States, and Turkey will have nothing to hope and everything to fear from Russia, while there will not be another European State which will not be interested in the maintenance of her status. She will take care of herself, and not by throwing herself into the arms of Russia.

There seems to be but one contingency which now seriously threatens to interfere with the maintenance of peace. Russia, at the present moment, holds a strategic position of extraordinary strength. It is possible that the Powers most interested in the settlement of the Eastern Question may regard it as prejudicing too much the freedom of deliberation of the Conference, and they may demand that Russia should retire from it before it meets. Now Russia cannot retire from her present position before Constantinople without forfeiting all the advantages which her recent successes have secured for her. Directly she leaves hold of Constantinople, the Bosphorus is thrown open, and her communications by the Black Sea are liable to interruption. She would then be reduced to the hazardous position in which she was during the greater part of the war, when a single threatening move on the part of Austria would have placed her in a position of the utmost difficulty. Rather than concede this, Russia might prefer to run the risk of war in her present position; and the act of our Government in ordering the fleet to pass the Dardanelles would give her a good excuse for declining to retire. We do not expect that the Russian Government will consent to withdraw their forces from the positions they now occupy until they are first satisfied that the modifications to be made in Conference of the treaty just signed are such as they can accept. Thus the Conference will probably meet, if it meets at all, to ratify a foregone conclusion.

THE REV. J. G. ROGERS ON MR. FORSTER'S DEFENCE OF THE CHURCH.

The recent speech of the right hon. member for Bradford is the subject of an able and well-reasoned paper in the current number of the *Nineteenth Century*. The publication of an article of so much argumentative force in a monthly review occupying so influential a position, and circulated amongst the reading public generally, is a matter of great congratulation. Those of our readers who may not have an early opportunity of reading Mr. Rogers' paper *in extenso* may find a short *résumé* of its positions serviceable, though we cannot pretend to do adequate justice to it in so small a compass. The Bradford manifesto, it is remarked at the outset, is naturally a matter of congratulation to the *Daily Telegraph*, which supports the Erastian theory and the tottering religion of the gentlemanly Turk, but is not so acceptable to those who believe that the Church is a Divine institution, and has a Divine message to deliver to mankind. It is only a minority of the clergy who could accept Mr. Forster's theory that they are the servants of the State; the majority, whether High or Low, would contend that they are the servants of God, called by Him to speak to men the words of salvation, and would repudiate the idea that if the State were to withdraw its favour, there would be an abatement of their zeal and a diminution of their labours. Their voice would rather be heard in such a protest as that uttered by Canon Curteis [and which lately appeared in these columns] to this effect:—"Better a thousand times that religion ceased to have a national recognition, that national thanksgiving found nothing ready to hand for its expression, that national mourning should have no acknowledged rites, and the molten feelings of a whole people should have no mould prepared for them to run into, than that any Church of Christ in this country should be secularised and its clergy turned into mere servants of the State." This is the declaration of a representative Churchman, and it is clear that High Churchmen detest the Erastianism of Mr. Forster even more than the Radicalism of the Liberation Society; but if the one can be utilised for the defeat of the other, expediency would teach them to avail themselves of the force thus placed at their disposal. And this mode of defending Church Establishments is not unpalatable to the clergy alone. Mr. Forster's views entirely conflict with those of the Duke of Argyll, his former Liberal colleague. They agree only in opposition to the wishes of the Liberation Society, though they are as far apart as Canon Curteis and Mr. Forster. The duke has too high a sense of the spiritual character of the Church of Christ to brook the idea of its being identified with the nation *qud* the nation, and the notion of a political Church is abhorrent to him.

Thus the progress of the controversy, and the different circumstances of the two Establishments north and south, have brought out in bold relief the divisions among the defenders of State Churches. Canon Curteis, speaking of the position, says that a triangular duel is going on. But, in point of fact, Liberationists only regard the Erastians as really formidable opponents. The Anglicans have few adherents outside the clergy, and Canon Curteis's view as to the Church being the disinterested trustee for the State of ecclesiastical possessions, is a pleasant fiction, which ingeniously reconciles the two opposing views of the public and private origin of Church property, and enables the canon to lay claim that the Church should make bye-laws for herself. Unfortunately for him, the Erastian theory is the only one supported by the facts of history, and the only one which a free State would endure. Parliament would be much more likely to place further restrictions on the Church than grant the slight concessions asked on her behalf, and Canon Curteis and his friends are indulging a vain dream if they suppose that a dread of Erastianism would induce Nonconformists to unite with them in opposing any such encroachments of the State. There is no triangular duel at all, for when the present Establishment comes to be defined, the present allies will become irreconcilable foes, and one of them would rather join the Liberation Society than tolerate a sacerdotal Church.

Mr. Rogers then deals with the parochial theory, of which so much was made by Mr. Forster in his Bradford speech, viz, that it is a blessing to the community that there should be a religious teacher in every parish who is a servant of the public. But can suitable men be found to undertake the position with all its responsibilities and obligations?

That they have not been found yet is certain, if Canon Curteis is to be regarded as expressing the opinions of his class. There are hundreds of men, eminent alike in talent and in goodness, highly cultured and sincerely elevated, who adorn the office of the parish clergyman, and whose influence is a blessing wherever it extends. But these are the very men who would indignantly deny that they are in any special sense the servants of the State. They hold that they derive authority from Christ, and that they represent, not the State, but the Catholic Church, whose commission they bear, and whose interests they are set to promote. Such men may probably continue their services in the Anglican Establishment so long as their dreams of its spiritual independence are not rudely disturbed by some unmistakable assertion of the authority of the State; but they watch every proceeding of the Legislature with extreme jealousy. They may at any moment be driven into revolt by some Public Worship Regulation Act, and they certainly will not be content to play the part assigned to them on the Erastian theory. It is perhaps too much to say with Canon Curteis that the clergy of such an Establishment (it would hardly be entitled to the name of Church) would have to be recruited, not from the University or the diocesan college, but (like Jeroboam's priesthood) from the lowest of the people. In one respect the allusion is suggestive and happy; for Jeroboam may not unfairly be regarded as a type of the Erastian; but it is too much to say that our Universities would not supply such servants for the State. On the other hand, would it be a thing to be regretted if some of them were taken from the humbler ranks of the community? The serious difficulty would be not in keeping up the standard of culture or even of position among the clergy (into whose ranks even now not a few literates find their way), but in maintaining anything like earnest religious sentiment. After the humiliations to which the Evangelical clergy have already submitted, it is certainly hard to tell what limit, if any, is to be put to the patient long-suffering of men of real goodness who desire to retain what is called a national recognition of religion. But it may safely be said that the more fully it is realised that the clergy of the National Church are the servants of the State, the greater will be the difficulty in inducing men of deep religious feeling to take orders.

There are cynical sceptics who support the Establishment as an instrument for repressing spiritual enthusiasm, but no Church could really exist under such conditions—to frustrate the very objects it was created to promote. Such a church would, according to Canon Curteis, be regarded as a raree-show, and would be shortly dissolved by the people amid inextinguishable laughter. Mr. Forster dwells upon the value and authority of the prestige which the clergy derive from the State, but the true religious influence many of them exercise is due not to their position as State servants, but to their own spiritual feeling and personal godliness. And that would remain, though the Establishment might fall.

Mr. Rogers goes on to admit that a State-appointed clergyman has a certain advantage because he has the right to go into any house in the parish, but on the other hand, he is tempted to become the parish autocrat, to treat Nonconformists as schismatics, and to regard himself as having the spiritual monopoly of the parish. It is an illusion to suppose that the plan works favourably:—

The people do not prize the right which Mr. Forster is determined to conserve, and if they appeal to a parochial clergyman in preference to any Nonconformist minister, they do so because of their personal feeling in relation either to him or to the Church which he represents. It requires some hardihood to say that the villages of England would be neglected if there were no State Church, when there are numbers of them who are indebted for the religious light they enjoy to the voluntary agency of Nonconformists, who have worked without any hope or thought of being paid for their labours, and but for whom, on the confession of Liberal Churchmen themselves, large districts would have been left in practical heathenism. If the back slums of our large towns are cared for, it is by the self-denying efforts both of Churchmen and Dissenters, the liberality of both doing some little (alas, with the combined exertions of all the demand is but imperfectly met) to supply the gross defects of that parochial system in which we are invited to trust. The power which is really grappling with the moral and spiritual evils of the country is not that of State officialism, but of a living faith and a consecrated love which Erastianism seems so unable to comprehend. Thousands of clergymen who are provoking Nonconformists to love and

good works by their own example, are not impelled by the thought that they are servants of the State, and would be the first to resent the imputation that their zeal would decline in its fervour or their sympathy be narrowed in its range, or their labours be reduced either in intensity or extent by the withdrawal of the sanction which the State gives them?

Mr. Forster's much-glorified parochial system has, according to some Church defenders, suffered a collapse, and the *Saturday Review* tells him that it has already been to a large extent abolished. In fact, the system has become an anachronism unsuited to the condition of the country or the state of religious opinions and parties in the Church, as is so well described by Canon Ryle in his "Tracts on Church Reform," for its want of elasticity is a fatal defect in a country where there are rapid changes in the distribution of the population. It might work well with religious stagnation, but it is in reality no better than a pretty theory flourished in the faces of Dissenters. The State does *not* provide a religious teacher for all the people. In hundreds of parishes their spiritual wants are provided by Christian willinghood, and the public provision is supplemented by private means. During the last thirty years the boasted progress of the Church of England has been due to the zeal of Churchmen, not to the action of the State. The Church is not what Mr. Forster says a National Church ought to be, and which has become impossible in this country, and if the parochial system is not what it is represented in theory the very heart of a State-Church is unsound. Mr. Forster suggests that that system exists for the benefit of those for whom no religious provision is made. But it is here that it fails, and the deficient supply is eked out from the resources of that Christian charity, a secret distrust of which is the underlying principle of the whole argument. The right hon. gentleman deprecates clerical interference with Dissenters. The clergy are gentlemen, many of them men of high-bred courtesy as well as kindness of heart, but a large body of them, perhaps the majority, do not regard it as either unchristian or illiberal to obtrude upon members of other religious communities—for they have the legal right to deal with *all* their parishioners and to suppress Dissent. The clergyman is placed in the parish with a trust over it, and it is utterly inconsistent to praise the State for giving him that mission, and to condemn him for executing it faithfully.

Mr. Rogers proceeds to show that the parochial system is a grievance to Churchmen as well as to Nonconformists:—

Mr. Forster himself sat upon a Select Committee of the House of Commons only three years ago, before which these grievances of Churchmen were laid, and perhaps the greatest marvel in connection with his speech is that it shows that his faith in a system has survived the disclosures then laid before him. The inquiry arose out of the Public Worship Facilities Bill, a bill which would practically have tempered the present system by a kind of Congregationalism; and bishops, clergymen, and earnest laymen, who took interest in Church affairs, attended to give evidence before it. If any weight is to be given to their testimony, the boasted parochial system has done much to stifle the free energy of the Church of England and to make it the sport of its enemies. The admirable system of placing a clergyman with absolute power in a parish has converted it, as Canon Ryle says, into the incumbent's castle, and nobody can enter it except a Dissenter. The mutual jealousies and antagonisms in this united Church, which includes two or three different Churches, as hostile to each other as to Nonconformists outside, have made the exercise of this power simply intolerable. The Blue Book literally teems with evidence in disproof of Mr. Forster's principal positions, which want of space alone prevents me from quoting. It proves that the parochial system is a cause of perpetual heart-burning; that in many cases it prevents the erection of churches and the making of proper provision for the people; that it is an instrument of ecclesiastical tyranny and party injustice; and that instead of bringing religious influence home to all, it practically consigns large districts to utter neglect. It indicates the facilities which the Establishment affords for the growth of Ritualism, which Mr. Forster depreciates, owing to the power enjoyed by the parish clergyman and the readiness of parishioners to bear much rather than forsake their parish church. It does much to dispel the fears which we so often hear expressed as to the possible failure of the means of religious instruction if the public supply were withdrawn, for it tells us that the members of the Church are ready enough to build churches if the law, in its anxious care for the rights of incumbents, will cease to interpose obstacles in their path. It proves that the parochial system has collapsed, and that at present it is a fruitful source of internal dissension, a check to real progress, and an unintentional but not less effective ally of Dissent.

But Mr. Forster says he would be obliged to abandon the defence of the Establishment if the Sacerdotal party should grow strong enough to rule in the Church. This is a fatal admission in regard to the theory, and practically the Church is already a Sacerdotal Church, as is proved by its Prayer-book and the formula of ordination. If not, it is something worse—for it is a Church which uses the most solemn words on the most sacred occasions without attaching to them any definite meaning. Nonconformists may therefore even now claim Mr. Forster as an ally, and Mr. Rogers says in conclusion:—

The Ritualists, in the assertion of their priestly claims, are in truth only obeying the instructions of that Prayer-book which Mr. Forster admits cannot now be revised. The complaint made of them applies really to the system; and instead of proposing to dismiss them, because they claim to stand between God and the soul of man, the righteous course would be to destroy the sanction which the State gives to that pretension by the overthrow of the system. The story of the last forty years should have taught Mr. Forster that the continuance of the State-Church means the triumph of Ritualism. My eye was arrested the other day by an advertisement of a new edition of the sermons of Dr. Arnold, by his daughter, Mrs. W. E. Forster. The connection of the two names first sent my thoughts wandering back to that noble man's early protest against the nascent Tractarianism of the time, and then recalled them to the present controversy. What a marvellous change has passed over the Anglican Church since that beautiful Christian life was closed, as it seemed to men, so mysteriously and prematurely! If Arnold were suddenly to return to his beloved church, to be present at mass in St. Alban's Church, or some similar shrine, to look into the "Priest in Absolution," to hear the daring defiances of a law apparently impotent to assert itself by the Catholics of our day, to see the helplessness of the bishops, the blunders of judges, and the unconcealed sympathy of Convocation with Romanising innovations, would he talk of the triumph of Ritualism? It is only familiarity with the facts that deadens their impression on us. We go on from change to change, and do not realise what these changes taken together mean. The one hope is that so far as the laity are concerned, they are as yet but superficial—æsthetic rather than doctrinal—and that the hatred of sacerdotal rule, hitherto so characteristic of Englishmen, still lives. But who can answer for the next generation, trained amid these ideas and influences? Those who would regard their subjection to the power of a priesthood as a national calamity ought at least to do their utmost to prevent the influence of the State from being used for that end. The policy of waiting till the work is done is more worthy of the pashas who allowed the Russians to cross the Danube before organising effective resistance, than of English statesmen of robust intelligence and manly spirit.

CHURCH PROPERTY IN NEW YORK.—The New York *Independent* says:—"The value of Church property in the State of New York, as stated in the national census of 1870, amounted to 66,055,755 dols., and the number of church organisations was 5,625. The State census of 1875 places the value of this property at 117,597,150 dols., and the number of church organisations at 6,320. This shows, supposing each of these censuses to be proximately correct, that the increase of church property in five years was 51,541,395 dols., which is almost double the whole amount in 1870. This certainly appears to be a most remarkable increase, especially when we remember the pressure upon the country during the last two of the five years."

THE LATEST PROPOSED COMPROMISE ON THE BURIALS QUESTION.—The Conservative idea of compromise, so long as a complete surrender has not become a visible necessity, is usually very much like the concession of a Turk before he has been utterly worsted in a fight. That which he is ready to concede is worth very little to himself, and still less to the opposite party. Mr. Ritchie's proposal in regard to the Burials Bill is the latest illustration of Conservative compromises. The hon. member for the Tower Hamlets, who is no doubt actuated by the laudable notion of getting rid of a controversy which must be disadvantageous to the Church, intends to propose the following resolution in the House of Commons: "That it should be lawful for the incumbent of any parish to allow interments in the churchyard, either without a religious service or with such religious service as might be desired by the friends of the deceased person." We cannot believe that such a proposal would be acceptable to either side. This would be permissive legislation of the very worst kind, the permission not being made to depend upon a popular vote, but upon the arbitrary decision of a single individual. Nonconformists are not likely to accept a compromise which would oblige them to ask as a favour from a clergyman that which they regard as their right as citizens, a favour which might be granted to the father and denied to the son of the same family, depending as it would upon the varying ecclesiastical pretensions of successive clergymen. But the gravest objection to Mr. Ritchie's proposal is, that it would not only perpetuate, but embitter the existing controversy. Hitherto, an incumbent, however angry may have been the outcry against some fresh "Burial Scandal," has been able to plead effectively, that harsh as his action might appear, he was but carrying out the law. Mr. Ritchie would place the onus upon the incumbent himself. Considering the extreme sacerdotal views of many of the clergy it is only too probable that a considerable section of them would refuse to allow any interments in the churchyard save those at which the Church Service was read. The Church of England has suffered too much already from the bigotry and arrogance of unwise individuals, for whose eccentricities she has had to endure unmerited blame. Mr. Ritchie's proposal, however well meant, would become a temptation to clergymen of sacerdotal proclivities, a source of shame and regret to the increasing number of clergymen who hold liberal views, and a cause of irritation and unpopularity as regards the Church herself.—*The Echo*. [Mr. Ritchie obtained leave to introduce his bill on Monday night.]

Literature.

CONDER'S CONGREGATIONAL LECTURE FOR 1877.*

In this work Mr. Conder grapples with the forms of unbelief in Christianity which are prevalent in the present age. And when we say this we are conducted at once to the most characteristic merits and defects of his work. For the *forms* of unbelief that exist are so various, occupy so many different standpoints, and are expressive of so many different phases of mental and spiritual character, that it is impossible to bring them all under one grouping, or include them under one system of treatment. You may find scepticism expounded on the platform by Mr. Carolus Broadlaw, who scarcely believes in any deeper basis for morals than physiology; or you may hear it proclaimed from the pulpit by Rev. Marcus Broadchurch, who somehow manages to preach Christianity with the supernatural element left out. Mr. Conder is conscious of this—he stands a solitary champion, while the foe gathers about him on all sides, now attacking him in front, now behind, now seeming to hover in the air as a bodiless spirit vague and impalpable. The conspicuous merit of his book is that he recognises this variety, and is ready to face about in any direction—whether the assailant comes as historic criticism, scientific theory, metaphysics, or a vague popular tendency which has in it something of all these but not very much of any one. But here also is to be found, we think, his most characteristic defect. His defence of faith is as complicated as the attack, and what it thus gains in breadth it loses in definiteness. If we were asked to give a summary statement of the scheme and argument of this work we should be unable to do so. There is much admirable reasoning addressed to the objections of Science, positivism, Philosophy, and Criticism; but we could have dispensed with much valuable, but rather discursive, thought for the sake of more clearness of method and more concentration of argument. This same want of definiteness of aim is remarkably shown by the singular absence of references or authorities, in discussing the various questions under debate. Mr. Conder scarcely does justice to the theories he controverts when he refers to them by such vague phrases as these:—"According to one oracle the religion of the future is" this; "According to another authority" it is something else; "According to a third"—and then another type is briefly described. And a few lines further on the same sort of vagueness is repeated. "On two points, however, these varying sects are agreed." Surely a few foot-notes to point out the sources from whence these controverted opinions are taken would not have been superfluous. This indefiniteness of reference ought not to exist in a scholarly work, addressed to students and thinkers as well as to the general public. And it pervades the book. Even where quotations are actually made and acknowledged (as from Bacon and Pye-Smith) the exact sources are not pointed out; and very often they are only introduced by some such acknowledgment as "It has been well remarked," or "Some writers have proposed." Mr. Conder's looseness of reference sometimes becomes almost frantic, as when he quotes "minds which jump to a conclusion," or "modern critics"—all in a heap.

Perhaps the most interesting lecture in the whole series is the first, on Religion. Mr. Conder, we think, is strictly accurate and philosophic in discussing this at the very outset, and he has done important service by the prominence he gives to the distinction between religion as a primary factor of human nature, and *a* Religion regarded as one of the methods by which this elementary principle expresses itself. It is difficult to say in what this primary element consists. It is easy to define religion in a "broad sense," but when we ascend to first principles it is best to leave "broad senses" behind, and to determine what are the simplest and most undeveloped forms of the human sentiment as such. Mr. Conder says, most truly, that "Feeling is the soul of religion—creed its body, ritual its garb." This is, we think, a more accurate mode of speaking than another which, by a singular oversight, he puts in the same paragraph, in which he speaks of religion as *embodied in a ritual*, taught in a creed. But the question still returns, *What feeling* is the essence of religion? Mr. Conder does not give an invariable answer to this question. At one time he defines the elements of religion as "faith in the Unseen and reverence for the

* *The Basis of Faith; a Critical Survey of the Grounds of Christian Theism.* By EUSTACE R. CONDER, M.A. (London: Hodder and Stoughton.)

Divine." Again, religion, "in a broad sense," he takes to signify "the sum total of man's belief, emotion, and conduct with respect to God"—and as a more brief and accurate definition, he says that "Religion is the sense of God." We confess that we are not quite satisfied with either of these definitions, though they are all true "in a broad sense." But even the narrowest is too broad for a description of an elementary feeling. If the "sense of God" is an elemental feeling of human nature, we are obliged to ask whether there is any objective validity in this sense, and it may be that by fixing it in human feeling as one of its original constituents, we are imprisoning it there, and prevented from any subsequent recognition of God as distinct from consciousness. The definition of an elemental feeling should be derived from the contents of the mind itself, and not from anything outside the mind. We have never met with any more satisfactory definition than that originally given, we believe, by Schleiermacher, and developed in a most striking and interesting way by Dr. Morell in his work on "The Philosophy of Religion." The *feeling of absolute dependence* is that which Dr. Morell regards as the germ of all religion. Mr. Conder makes a passing reference to this theory, but it evidently has never taken any strong hold on his mind. His mode of speaking of it shows he has not thoroughly realised it. He says:—

> The sense of dependence by some, the sense of responsibility by others [who the *some* and *others* are he does not say], has been deemed the central and distinctive religious sentiment. But each of these may be entertained towards a human being, as by a little child towards its parent, or by the servant of an absolute ruler towards his sovereign, and there are forms of religion in which they have no place. (Pp. 13.)

Mr. Conder's phrase, "the sense of dependence," does not express the idea as expounded by those writers who advocate this theory. The word *absolute* cannot safely be left out. And then it will be recognised that this is a feeling which it is the prerogative of God to evoke, and no other, whether its true nature is understood or not. A little child has a sense of dependence, but of not absolute dependence, on its father—the child's sense of dependence which does not enter into the inmost sanctuary of his being and lay hold of his will and his very sense of existence. The child could not fitly make use of the profound and philosophic language of the Psalmist, "Thou has beset me behind and before, and laid Thine hand upon me." And "the servant of a [so-called] absolute ruler" has not this consciousnees of absolute dependence: he is conscious of a power to rebel and resist, or to render outward obedience and inward defiance. If he knows anything of philosophical phraseology, he knows that this ruler is not *absolute* in the philosophic sense, but only in the more limited, political sense which has quite an external significance, and does not reach the hiding-places of interior consciousness at all—and the dependence which corresponds to this form of rule has a correspondingly abated force and meaning. As to the existence of any form of religion in which this sentiment has no place, it is difficult to conceive of such, and there is no doubt that it is present in all worship which attains any high form of development. This account of the essence of religion as a psychologic fact, helps us to understand as no other explanation does, the fact that, as Mr. Conder most truly remarks:—

> Under the venerable name of Religion we find included the whole range of human passions and motives, from the purest to the vilest, from adoring love to terror and hatred; the raptures of saints, the tortures of fakirs, the orgies of bacchanals, the nameless abominations of Syrian and Babylonian idolatry, the all-but incredible atrocities of Hindu Thuggism. (Pp. 9, 10.)

It would be easy to show that a sense of absolute dependence may lead to all these good and bad varieties of development, according to the moral and intellectual ideas of God, man, and the universe, with which it is associated. This is the force which wields any creed which may gather about it, and makes it potent for good or evil. In the germ-point of religion, feeling and belief blend, and are not so distinguishable that you can say one controls the other, and unless other influences combine to supply culture, the shadowy beliefs which are reflected from the feelings carry along the mind into all sorts of fantastic forms of worship or fetish rite. But the sense of absolute dependence abides in the midst of all, whether rude or cultured.

There is another question upon which Mr. Conder's teaching seems to us incomplete, and that is the alleged fact that tribes exist destitute of religion altogether. It does not seem to us practically essential that this allegation should be disproved, because no wise man will judge of the essential constituents of normal humanity by its lowest and most degraded specimens. Still, if the fact were well ascertained, it would show either that a whole tribe may exist with some of the most elementary forces of humanity left out, or else that religion is not an elementary constituent at all. Mr. Conder says:—

> A tribe of atheists no more contradicts the assertion that man is essentially religious than a tribe in which blindness had become hereditary . . . would prove that sight is not natural to man and essential to his noblest development.

By reasoning thus from an impossible case Mr. Conder assumes what he wishes to prove, although he disclaims his intention of doing so. The analogic argument requires an actual, or at least a possible case, not an imaginary or impossible one. Such an analogy is easily found. Thus, if we are told of certain tribes in which family life has no existence, who herd promiscuously like cattle, this would certainly show that love and marriage may disappear while humanity remains—but it would not prove that love and marriage are not essential to any real development of man. And it is just as well to front the fact that if a single case can be discovered of a tribe without religion, that would prove that religion may be eliminated from humanity without destroying it. But it would also probably show that the entire absence of religion is attended by such inconceivable depths of degradation that humanity is scarcely to be recognised under the disguise.

Mr. Conder has some interesting and instructive chapters on the grounds of Theism. There is much in his metaphysical speculations on knowledge, its source and validity, which we would gladly debate with him. We think his psychology is on the whole well grounded, and that he does justice to the power of apprehending supersensual and infinite facts which lies at the very root of all aspiration and nobility of character. The scientific questionings which prompt much of our modern scepticism are boldly fronted by Mr. Conder—and though we are inclined to look a little more favourably on Evolution theories as a part of natural history than he does, we cordially endorse all he says as to the futility of pushing any theory of development into the place which essentially belongs to Ontology, and finding in it a theory of the universe. If some of our most prominent scientists were not about the most wretched and shallow metaphysicians who ever pretended to teach on such subjects, we should never have had these most unphilosophical claims advanced in the name of science, and we are not sure that the ridiculous metaphysics of one of the most accomplished and felicitous explorers and expounders of natural science that ever lived—Professor Tyndal—is worth the toil and trouble they have given. We have not the slightest apprehension that the scepticism that comes from mere scientists can endure—it is too utterly foolish and baseless—it is unquestionably the weakest side of modern culture. Scientific men, as a rule, treat any supernatural fact that comes under their notice exactly as a playful monkey treats a flower—only they are not playful, but savage; they first smell it, and then tear it to pieces. They can handle a moth's wing with the most delicate tenderness; but anything in the spiritual or supernatural realm is always treated with a coarse violence which proves only a foregone conclusion inspired by hatred and prejudice. Mr. Conder, we think, exaggerates the importance of the scepticism that comes from this quarter: it really is not intellectually respectable. Where it does not blend with metaphysic and historic criticism of a hostile sort, it might almost be ignored. There is not much metaphysics in Darwin's works. They do not require, as Mr. Conder suggests, to be rewritten to bring them back to their proper sphere. The alteration of a page or two would weed out most of what is philosophically unsound, and leave behind one of the noblest contributions ever made to natural science.

Those who wish to see how dwarfish an appearance is presented by modern scientific materiallsm when confronted by a really competent metaphysician should read Professor Martineau's masterly refutation of Tyndal in his lecture on "Religion and Modern Materialism," with its sequel on "Modern Materialism in its Attitude towards Theology." We are glad to take this opportunity of giving—in parentheses—our high commendation to two brief but weighty pamphlets, which ought to have received a fuller notice in our columns. They may be advantageously read in connection with Mr. Conder's more elaborate work.

We take leave of Mr. Conder with cordial thanks for his carefully-reasoned and well-written volume. We had marked some eloquent and felicitous passages for quotation; but our own prolixity defeats our kind intention of giving these specimens to our readers. We trust they may be stimulated to hunt them up for themselves.

"OUR COMMON LAND."*

Anything Miss Octavia Hill has to say on such subjectsas are dealt withlin this little volume is sure to be listened to with attention. She has not only devoted herself to a sphere of practical work for which few women have shown the needful qualifications, but she has demonstrated the possibility of what had often been thought Utopian; and over and above all this she has shown great power of generalising from her experience, so as to lay down principles for the guidance of others. Miss Hill is philosophic enough also to see how closely related remote things not unfrequently are; and because of this she has much to say that is of special value and interest for all who aim in any form at improving the condition of the poor. Coming fresh from a perusal of her former book—with its wise counsels and its thoroughly practical tone—into contact with her in her special work, as we fortunately did, we were filled with astonishment and admiration at the combination of independent thought, power of organisation, and thorough business tact, which was manifest down even to the smallest details of her scheme, by which she has managed to provide good houses for nearly 5,000 of the decent industrious poor of London, instead of the dirty, ill-ventilated, ill-lighted hovels in which they had been compelled to live, at little or no increase of rent to them, while paying those who have lent her the means of doing this a steady five per cent. on their money. To suppose that the mere providing of that which money can procure is the main element in such improvements were a radical error, and one which has over and over again been demonstrated by the most grievous failure. As Miss Hill has said, unless you bring to bear other influences, the good houses you provide for the poor would in a few months be in no better condition than the dens they had left. You must first understand your people by sympathising with them, but your sympathy must never outrun the shrewdest penetration and the exercise of the most exacting common-sense. Miss Hill has succeeded in a great measure by her pertinacious discrimination—the summary weeding out of the utterly worthless after fair trial, the kindly compulsion brought to bear on the weak or wavering, the due admixture of her tenants as to tendency and character, and the careful attention to those little social amenities by which a kindly tie is gradually formed between landlord and tenant, and a footing of friendship created, through which at the right moment help may be administered at a crisis without the risk of demoralising.

Generally speaking, the present volume is the result of Miss Hill's experience and reflection in what may be termed the wider social interests flowing out of her work. The former volume was chiefly taken up with an account of her methods in dealing with her people—how her various blocks of building had been procured, how they had been set in order, and the habits of the people gradually improved as their confidence towards her had grown. Now she speaks of matters which may be said to have been suggested through her determination and effort to cultivate those people by contact with all the refining influences that are within reach. The reading-rooms attached to the various blocks, the holiday parties to various places in the summer time, and the delightful reunions in the winter time, belong to this section of her work. She has thus a very special and particular interest in all those open spaces which may be preserved for the free use of the people. The success of her scheme—andall such schemes, indeed—depends in some measure on the number and the accessibility of such places. Miss Hill aptly quotes Hugh Miller, who has pointed out how intimately the right to roam over the land is connected with the love of it, and hence with patriotism; and she might almost have in this connection made some use of Dr. Rigg's argument in his work on "National Education," to the effect that some sense of proprietorship in the soil was necessary to secure what it is fancied national education will effect; for the distinction between real proprietorship and the sense of it induced by such freedom to roam and to enjoy is not so prevailing as might at first view appear. We can in this light more fully appreciate the hearty sympathy of this sketch:—

> When at last the open spaces are reached, towards which all these lines of vehicles are tending—be it Epping, or Richmond, or Greenwich, or Hampstead—every place seems swarming with an undisciplined, but heartily happy crowd. The swings, the roundabouts, the donkeys, the stalls are beset by dozens or even hundreds of pleasure-seekers, gay and happy, though they are not always the gentlest or most refined. Look at the happy family groups—father and mother and children, with their picnic-dinners neatly tied up in handkerchiefs; watch the joy of eager children leaning

* *Our Common Land; and other Short Essays.* By OCTAVIA HILL. (Macmillan and Co.)

out of vans to purchase for a halfpenny the wonderful pink paper streamers which they will stick proudly in their caps; see the merry little things running untiringly up and down the bank of sand or grass; notice the affectionate father bringing out the pot of ale to the wife as she sits comfortably tucked up in shawls in the little cart, or treating the children to sweetmeats; sympathise in the hearty energy of the great rough lads who have walked miles, as their dusty boots well show; their round honest faces have beamed with rough mirth at every joke that has come in their way all day; they have rejoiced more in the clamber to obtain the great branches of may than even in the proud possession of them, though they are carrying them home in triumph. To all these the day brings unmixed good.

Now, have you ever paused to think what Londoners would do without this holiday, or what it would be without these open spaces? Cooped up for many weeks in close rooms, in narrow streets, compelled on their holiday to travel for miles in a crowded stream, first between houses and then between dusty high hedges, suddenly they expand into free uncrowded space under spreading trees, or on the wide common from which blue distance is visible, the eye, long unrefreshed with sight of growing grass or star-like flowers, is rejoiced by them again. To us the common or forest looks indeed crowded with people, but to them the feeling is one of sufficient space, free air, green grass, and colour, with a life without which they might think the place dull. Every atom of open space you have left to these people is needed; take care you lose none of it, it is becoming yearly of more vital importance to save or increase it.

And again:—

And there is a reason why even the still more distant rural commons should if possible be saved from enclosure. Every year, in many country neighbourhoods, population is increasing, and houses for letting are being built; more and more the field paths by the river side are being closed, and the walks through the cornfields or bright upland meadows are being shut. The hedge, through the many gaps of which it was easy once to step into the roadside wood and to gather primroses by thousands, is now stoutly repaired, and new boards put up warning trespassers that they "will be prosecuted." In self-defence the landowners erect barriers, and warn off the public wherever that public becomes numerous.

The question of the reserve of open spaces may by interested designing people be complicated with questions of the advisability of extending the grain-producing area, &c., but that is special pleading. Miss Hill has duly met these arguments; and the Legislature itself has distinctly recognised the advantages to the nation of possessing unenclosed land in perpetuity, as opposed to the advantage of cultivating every available acre. But though the principle has been recognised, the proportion of such open land has not yet been determined; and as the "regulation" of it, so far, will allow of great abuses in certain circumstances, it is needful that the public interest in the matter be kept alive, and that individuals be ready to act on the rights reserved for them. On application to the Commissioners for Enclosure in any particular case under the Act of 1876, there is great danger of regulation passing into enclosure, unless the points are contested; and no doubt the present year will witness such cases. "Those who are pecuniarily interested in the commons—the lords of manors and the commoners—will, as a rule, prefer enclosure to regulation, and the bias of the Commissioners will probably be in the same direction; and if the option rests only with them there is little doubt which course will be preferred. It behoves, then, the Commissioners to carry out the intentions of Mr. Cross, and to refuse enclosure in any case where regulation may be applicable, and not to act only upon the instance and preferment of those interested."

Miss Hill's paper on the use to which "open spaces" in towns, such as churchyards and squares, may be put for the benefit of the poor is every way admirable, full of practical suggestion. We cannot forbear quoting the following:—

Oh, you rich people to whom the squares belong, some few of whom too own private gardens actually in London, adjoining Hyde Park or Regent's Park, or saved on some great estate round the landowner's house, I think you might have a flower-show or large garden party once a year for the poor of your neighbourhood, while you are in town to meet them. I have seen such things done in squares with delightful results. A whole district gathered together, old friends and new, in happy fellowship under the trees, the band playing, and the place looking its gayest. I have seen tents filled with flowers reared in the houses of the poor, each in itself a poor plant, yet, gathered together, looking quite bright and flourishing: and friends whom circumstances had parted, former clergymen, former visitors, meeting the poor friend whom else it might have been difficult to see. Have such a party once a year if you can; one afternoon in the summer will never be missed by the dwellers in the square, while the memories of many a poor neighbour may be enriched by the thought of the bright gathering in the soft summer air. I never was present at the flower shows at Westminster Abbey, nor do I know how far they grew out of previous intercourse with the poor; but I feel sure that is the way to use any open space in London. The more the festivals can be connected with the previous work the better, but those few who own ground easily accessible to the people will do well to put the ground once yearly at the service of those who do know the poor for a flower show or garden party. I know nothing that with less trouble gives more joy, or more thoroughly brings life into a parish.

There are besides the grander squares, some, I think, which are deserted by the rich, where "life"—that is, plenty going on—would be more acceptable than quiet; where the residents would be actually glad to have the gates thrown open, the beds set with bright flowers, the seats available to all, as in Leicester-square. I think even a band on a Saturday afternoon might be thought a gain. It is a pity these deserted wildernesses, with their poverty-stricked privet hedges, are not by some common consent made to adapt themselves to the needs of the neighbourhood.

The paper on "District Visiting" would claim our attention and sympathy were it only for the emphatic statement that there is no prospect of good result if the attempt is made to deal with the poor in any general sort of way, losing sight of the individual. Miss Hill says:—

Depend upon it, if we thought of the poor primarily as husbands, wives, and daughters, members of households, as we are ourselves, instead of contemplating them as a different class, we should recognise better how the house training and high ideal of home duty was our best preparation for work among them. Nay, to come down to much smaller matters than these family duties, to the gladness of party, ball, and flower show, I believe these, too, in innocent and happy amount, when they brighten the eyes and bring the ready smile to the face, and make the step free and joyous, prepare us to bring a gleam of sunlight into many a monotonous life among the poor. What, in comparison with these gains, or the regularity of work of the weary worker, whose life tends to make her deal with people *en masse*, who gains little fresh spring from other thoughts and scenes? For what is it that we look forward to as our people gradually improve? Not surely to dealing with them as a class at all, any more than we should tell ourselves off to labour for the middle class, or aristocratic class, or shopkeeping class. Our ideal must be promote the happy, natural intercourse of neighbours—mutual knowledge, mutual help, of a kind, certainly; but not this professed devotion of a life; and it will be better from the beginning to mould our system so that it shall bear witness of what it ought to become.

The remaining papers, on "Volunteer Visitors," "Effectual Charity," "A Word on Good Citizenship," and "A More Excellent Way of Charity," are all illustrations in some particular direction of Miss Hill's leading principles—apt, clear, and well calculated for the direction of those who may be looking, half hopelessly, for the lack of such aid and stimulus. We can most cordially recommend this little book to all who are anxious to profit by the record of a large experience and a wise and charitable mind intent on the most beneficent, but also on the most practical, modes of dealing with the poorer orders.

"CONTEMPORARY SCIENCE."*

These are the initial volumes of a series called the "Library of Contemporary Science," which is in course of issue in Paris by Messrs. Reinwald, with whom Messrs. Chapman and Hall have made arrangements for its publication here, and it certainly promises to be of a more staple kind than that with which the works of compilers like MM. Figuier and Guillemin have made the English public familiar.

The able and interesting volume on the "Science of Language" is from the pen of the accomplished editor of the *Revue de Linguistique*, and he is happy in having found so competent a philologist as Mr. Keane to translate it. M. Hovelacque is a thoroughgoing evolutionist, and, following Schleicher, he travels along the line laid down by Darwin and Haeckel, applying their methods to the problem of the origin of language. We suppose the last has been heard of the several eccentric claimants on behalf of Hebrew and Dutch and other tongues to be the primitive speech of mankind, and any theory of the miraculous origin of language and of its subsequent confusion by the God of order may well be surrendered for the evidence which the ascertained mode of human development in all other directions supplies. For it is beyond all doubt that the numerous families of speech, which have been and remain, are each the result of gradual development from simple elements called roots, which are themselves not ultimate, but capable of further analysis into imitations of natural sounds, and are merged in signs and grimaces wherewith primitive man made attempt to communicate with his fellows. So far the author may, we think, hold his ground against all comers; but his footing is far less firm when he contends for the original plurality of language, for any arguments drawn from the radical unlikeness of different families of speech has no validity, and is in its way as misleading as the identities in etymology drawn from phonetic resemblances and accidental correspondences. When we remark how rapid are the workings of disintegrating influences in languages unfixed by literary forms, how languages, countless in number, have passed away even within the historic period, and what marked differentiations of structure in organisms are the slow results of very slight variations in conditions which, being physical, affect phonetic forms, we must decline to admit that the unlikeness between roots is proof of diversity of origin. The fact is, that the evidance furnished by comparative philology does not enable us to speak positively one way or the other, and upon this matter help may come from other sources, which so far point to unity of origin.

These and other like speculative questions do not, however, occupy much space in M. Hovelacque's volume, and its chief and most valuable feature is its compendious account of the languages of the world, in his classification of which, and in his avoidance of such misleading nomenclature as *e.g.* the Turanian, the author exhibits sound judgment. We should remark that Mr. Keane's notes add largely to the value of the volume.

M. Topinard's treatise gives a very able and exhaustive *résumé* of facts and methods of study relating to the young and vigorous science of anthropology. In the comparisons, however, which he furnishes between the physical *ensemble* of man and the higher anthropoid apes, the style is far too technical to interest the general reader, and we altogether doubt the advantage of giving summaries of subjects, the treatment of which must be confined to experts. The chapters on the place of man in the mammalian series are followed by brief sketches of the leading physical characteristics of the races of mankind, and of the phases of human development, these being very ably done. The book concludes with the discussion of the cognate subject, raised in M. Hovelacque's volume, of monogenism and polygenism, concerning which the authors are in full accord—M. Topinard indicating his own sympathies very clearly in a rapid summary of Haeckel's bold hypothesis. On the whole, the book may be recommended, with the caution that its author—and in this the translator and ourselves are agreed—speaks far too positively upon a question which this generation will not see settled. We commend the wise and cautious remark of Dr. Virchow upon this matter to the attention of both writers.

Dr. Letourneau's book is less dogmatic in tone, although of the same advanced character. He starts with an account of the constitution and unity of substance in the inorganic and organic world, but in the succeeding chapters his materials are not arranged so as to preserve to the reader's mind the idea of inter-action and inter-relation, which it is a distinguishing feature of modern science to have formulated. As an example of what is meant, we may refer to the successful presentment of this in Professor Huxley's "Physiography," and we wish Dr. Letourneau could have discoursed of biology as clearly and with equal disguise of effort. Perhaps this is expecting too much from any writer on a science which deals with the phenomena of life and the gradual evolution of the higher organisms from rudimentary beings. Mr. Maccall is a veteran in Continental literature, and his name is a guarantee for the faithful rendering of M. Letourneau's book into English.

* *The Science of Language.* By ABEL HOVELACQUE. Translated by A. H. KEANE, B.A. *Anthropology.* By Dr. PAUL TOPINARD. Translated by R. T. H. BARKLEY, M.D. *Biology.* By Dr. CHARLES LETOURNEAU. Translated by WILLIAM MACCALL. (Chapman and Hall.)

THE MAGAZINES—MARCH.

For the first time for three months we have received *Macmillan's Magazine* in time to notice it with others. It is a fairly good number. We are not yet sufficiently in the plot of "Sebastian" to be able to say whether it is good enough to appear in the pages of such a magazine, but, at present, we are inclined to say that it is not. It has little force and less character, but we write not knowing what is to come. Mr. Stuart gives a good sketch of the late King of Italy, which we are glad to see, for it is at least an instalment of the justice which is owing to him. "Lord Shelburne" is poor. First, it should have been written a long time ago, and, secondly, Mr. Payne has not the knowledge that is required to assess either Lord Shelburne's character or his position. Major Butler gives us a graphic sketch of the "War Campaign and the War Correspondent," and Mr. Perry a sharp criticism of "German Views of Oxford and Cambridge," just showing how impossible it is for men of one nation perfectly to understand the men of another nation. Of course, we ought to feel grateful to the Dean of Westminster for his paper on the "English Law of Burial," but we are obliged to say that it is altogether inconclusive and unsatisfactory, and that his vicious attack upon the Liberation Society is utterly unworthy of him. But it is long since we found that the most intolerant of all Churchmen are the so-called "Broad Churchmen," whose sentimental charity is beautiful, and whose practical charity is also sometimes beautiful, but who hate, when they do hate, with a viciousness that exceeds the most vicious of all ordinary theological sects.

Blackwood is good this month for specialities. "Mine is Thine" is a novel that would be remarkable anywhere, and as an inferior novel is never to

be found in the pages of *Blackwood*, it is something to say that it is remarkable even in these pages. "The North American Fisheries and the Halifax Commission" is a very intelligible as well as intelligent account of a subject which few Englishmen have cared to understand. Why? Because of our mere insular sympathies. Yet, years ago, this difference might have cost us a war, and *then*, perhaps, after loads of superabundant information concerning the fisheries, and a struggle that might have lost us half an empire, we might have got interested in the subject. Happily, the question has been settled by arbitration, and here we see the reasons how and why. On the whole, the "New Books" of *Blackwood*, while well done, are just as well done elsewhere, and we begin to think that these reviews look like "padding"—which we do not expect to find in the pages of "Maga." "French Home Life," dealing this month with the "Influence of Women," is informing, acute, suggestive; and, as we have said before, let us hope that those who read may become more charitable towards their neighbours.

Fraser is—well, very solid. We have, first, "The Science of Naval Architecture," and next, "Working Men's Conventions"—not the lightest of reading; but we go to *Fraser* not for light reading, but for thoroughly studious thought upon some of the greatest social and scientific problems. And we get it. There is no magazine that equals it in this respect. "The Historical Manuscripts Commission" gives us some curious quotations. We dissent from the tendency of the "Functions of Government Regarding Public Works"; but we quite agree with the suggestions in the article on "Coroners," hitherto, and at present, the most inferior of all representatives of the law. By all means let the present mode of appointment be superseded. The article on the "Broad Church Movement" is not equal to its predecessors, and we find nothing in it worth quoting from. But in the "Ivy Leaves," although we might repeat a previous criticism, there is some literary gold—"nuggets" we should have said years ago. Such as:—

> The fiercest theological antagonists are essentially like-minded men, basing themselves on conventionalities and irrationalities. Hence no changing of sides among them is to be wondered at.

And:—

> The vulgar are apt to estimate a little man by his highest deeds, and a great man by his lowest.

And, above all, for a sentence worthy of Bacon:—

> The People are always for peace—the Rabble for war.

But, with all our admiration of the Eastern Hermit who decorates *Fraser* with these "Ivy Leaves," we wish some one would tell him that he is a remarkable specimen of one of the vices of the age—self-consciousness.

Passing over the two tales in the *Cornhill*, excepting to say that "Sir Percival" seems to us, at present, scarcely equal to the average fiction of the *Cornhill*, we have to remark that Mr. Palgrave has lost his old and charming style. "The Three Cities" is an imitation of it, and it is utterly disporportionate. If Mr. Palgrave had not written it the *Cornhill* would not have inserted it. "Formosa" is one of those curious archæological articles to be met with here and nowhere else. "Literary Coincidences" is also curious, and certainly shows how literary men may steal without knowing that they steal. The best papers here, however, are those on the "Decay of Fine Manners" and on "Crabbed Age and Youth." They are common-place, but fine common-place, and what more can we say?

Belgravia is best in the continuation of "By Proxy," although, perhaps, that may not be the general opinion. Still, the end being so very obvious even to the merest novel-reader, the sooner the end comes now the better. Is it not so? Other articles—not referring to the "Return of the Native"—are light and pleasant. The most original are "Travelling in Japan" and "Premature Burials." The article on Moore is not equal to the subject, and who ever lately heard the King's Bench called "Surrey Gaol"?

No! We do *not* at present like the change from the *Dublin University Magazine* to the magazine without the "Dublin." At the same time, we recognise the fact that under a new management a very old favourite has made a new and most vigorous start. In the present number there is a fine analytical criticism of Shelley by Mr. Rossetti—almost the only man living who is capable of analysing Shelley. We have read this article once—we should have to read it twice or thrice before passing judgment upon it—and let us say that it ought to be read twice or thrice with Shelley in hand, or with Shelley very recently gone through. But it is right to remark that Mr. Rossetti himself is the product of the age after Shelley, who therefore begins to understand him. There is an admirable photograph and sketch of Professor Owen in the series of "Contemporary Portraits," the likeness most life-like. Mr. Alsager Hill has not yet solved the problem of "Middle Class Destitution," although he discusses it with information and with some sagacity. The "Spirit of the Universities" is good enough to warrant the title of the *University Magazine*.

Temple Bar, in its own way, is admirable. For instance, "Our Old Actors"—although nothing is likely to equal Charles Reade's "Peg Woffington"—and "Sarah Jennings, Duchess of Marlborough." Does the reader recollect his first reading of Archdeacon Coxe's Life of the Duke? It is a book never to be forgotten, and the historians of Queen Anne's reign have scarcely done justice to it, for they have all taken more than they have acknowledged from it. Some lighter matter in these pages is pleasant—*e.g.*, "The Last Droschky"; but we think that the writer on "Ophelia and Hamlet" (a lady?) must have written with the consciousness that the writing was inconclusive. And the "Memoirs of the Prince Consort"? Let us hope that this is the last we shall read of this Russophobic nature.

We notice in *London Society* three articles well worth reading. The first is "A School Board Puzzle," where we have human feeling *versus* law, very well put, and we think that human feeling has the better of it. Next, was anything in the way of natural history better "put" than "The Curious Adventures of a Field Cricket"?—while none but a Frenchman (?) could either write or illustrate as we have these adventures written and illustrated. And, again, "Switzerland by Pen and Pencil"; how we long to be back amongst the mountains and the chalets as we read!

Johnny Ludlow has completed his three-part tale in the *Argosy*—this part being entitled, "The Last of the Caromels"—with signal success. At the same time, how often are we to ask him whether he has nothing but tragedy to give us? Mrs. Wood gives a long instalment of "Pomeroy Abbey," but is she not revealing her plot a little too soon—too soon, that is to say, for her? Mr. Charles Wood's paper on the Orkney and Shetland Islands is as readable as the previous papers.

Of *Scribner's Monthly*, with its twenty-two articles, and its scores of engravings, what is an unhappy reviewer to say? Say? Why, that he has read every line, and would recommend others to read every line. But we notice, as most original, a second paper on "President Lincoln," by Mr. Brooks—full of interesting reminiscence; an article on the "Last Days of Edgar Poe," by Mrs. Susan Weiss—a thoroughly valuable chapter in Poe's history—and "Topics of the Time." In the last there is a vigorous protest against the Silver Bill, which all overs of America will be glad to read.

In the *Sunday Magazine* our readers will find a sermon from Mr. Tipple on "Middle Life," with some beautiful thoughts—which we say while we do not altogether agree with the author's reading of the experiences of middle life. There are also good papers by Dr. Macmillan—on an "Apple," very characteristic—and a descriptive and suggestive one, "City Flower Shows," by a Waterside Curate. The other articles are good.——Of "Macleod of Dare," in *Good Words*, by Mr. Black, we need not say more than we have said, at present. The next most interesting article is on "Convicts and Quakers," where we have a new and perhaps a correct reading of the cause of the decline of the Society of Friends—one, at least, worth thinking about. The cause assigned is that the Society has substantially imbued all Christians with its own spirit and doctrines. Therefore, it has done its work. Dr. Porter's article on "St. Paul at Athens" is altogether unoriginal, which we are glad to say is not the case with Dr. Wilson's on "Design in Nature."

The *Leisure Hour* brings on its tale with stirring incident of sea and land, but we like most, for its freshness, Miss Bird's "Letters from the Rocky Mountains," to which we have before called attention. The "Century of English Bonnets" is amusing, and so are the "Recollections of Campbell and Moir."

In *Sunday at Home* the reader will find the most interesting paper to be on "Henry Rogers," by Dr. Allon, and there is also a very readable article on the Henrys—Philip and Matthew, by Dr. Stoughton, in his "Pilgrimage to Whitchurch and Broad Oak." By the bye, can anyone guess the principle on which the "Contents" of this magazine are tabulated? Is it to make them as confusing as can be?

Cassell's Family has its customary variety. There is some curious information in "How Great Men Work," some practical information in "Clerk ships in the Customs," some fashionable information in "Chit-Chat on Dress," and some scientific information in the "Gatherer." The *Quiver* gives more new matter relating to Charles and Sarah Wesley, some of it rather curious. The "Village Shop" is very good.

Thanks! That was our exclamation as we read George Macdonald's "Beauty of Holiness" in the *Day of Rest*, and as we looked at the remarkable pictures illustrative of "Pilgrim's Progress." Dr. Geikie's "Story of the Old Testament" is poor, but that cannot be said of Dr. Vaughan's "Sins Remitted and Sins Retained." Canon Barry's "Battle of Life" is also effective.

We have received Frank Leslie's *Sunday Magazine*, with its wealth of contents. Here notice the realism of the drawings illustrative of the life of the Saviour.——The *Evangelical* has a solid paper on the "Basis of Faith," by the editor, and a suggestive one by Mr. Pearson, of Liverpool—"Certainty *versus* Dogmatism."——The only pretty good articles in the *Congregationalist* are on "Theories of Church and State" and "The Ecclesiastical Affairs of the Month."——Mr. Spurgeon contributes "An Address for Sad Times" to the *Sword and Trowel*.——The *Pantiles Papers* is the title of a new magazine from Tunbridge Wells. It has nothing remarkable.——*Hardwicke's Science Gossip* has a valuable article on "The Flora of Natal."——*Mirth* is thoroughly humorous and really mirthful.——Everybody should take in the *Gardener's Chronicle*, especially just now. For sixpence you may be told all that is necessary to do to your garden now.——*Little Folks* and *St. Nicholas* have been enjoyed as much as ever, and, we hope, always will be.

BRIEF NOTICES.

Grounds of Christian Hope. A Sketch of the Evidences of Christianity. By STANLEY LEATHES, M.A. (London: Religious Tract Society.) Professor Leathes has written much and well on subjects connected with Christian Evidence. And the "Sketch" before us could have been written only by one who is conversant with the wide field which it traverses. It has, indeed, the unavoidable imperfections of a "sketch," (though it is far from being a dry sketch,) in that it discusses no topic with that fulness and cogency which would satisfy a doubter. But yet it presents such an outline of facts, reasons, and considerations, as may well make any doubter pause before he goes beyond doubt, and may suffice to create a strong and general presumption in favour of Christianity as a Divine revelation. We cannot attempt to summarise the thirteen chapters of which the book consists, but we transcribe two propositions on which its argument is based, and of which it is, though not formally, an exposition:—

> 1. There is satisfactory evidence to show that the literature on which Christianity as a revelation depends is different in kind, and in the conditions of its existence, from any that can be compared with it; that, after making every allowance for the uncertainty and obscurity attaching to many portions, there is every reason to regard it as a unique literature, having far higher intrinsic claims on our attention than any other professing to embody a Divine revelation, or to possess Divine authority.
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> 2. There is satisfactory evidence to show that the position assigned in this literature to Jesus of Nazareth, and confirmed by the experience of history, and other considerations, is so definite and remarkable that if a manifestation of the Divine Being is anywhere to be found in individual humanity, it is certainly to be found in Him; and that, this being so, the actual facts of the Christian revelation are such as to warrant our belief in Jesus as the Man Divinely appointed and given to make known the will of God, and to be the ordained channel of communication between God and man, and the one bond of union between man and God.

The Religion of Jesus compared with the Christianity of To-day. By FRED. A. BINNEY. (London: E. W. Allen.) Theology is not the speciality of a class any more than is religion. The layman so called has as good a right, and sometimes as much fitness, to study, and, if he will, to speculate on its doctrines, as has the professional student. But laymen coming fresh to this study, and coming to it with little knowledge of the labours of those who have gone before, are apt to imagine that they have made discoveries when they are only giving expression to opinions which have been expressed a thousand times and a thousand times rebutted. This is amply illustrated in the somewhat pretentious and certainly "well got up" octavo of a Manchester merchant now before us. There is falsity, whether conscious or unconscious, in the very title of his book. "The Christianity of To-day," which he combats and which in his preface he calls "modern Christianity," is the Christianity, we shall not say of Christ—for that would be begging

the question between us—but the Christianity of eighteen centuries. Whether it was taught by Christ or not, it was taught by those who sat at Christ's feet, Peter and John, to say nothing of Paul, who professed to have received his version of Christianity by revelation from the Master Himself. This "Manchester man" has to meet in combat older soldiers of the Cross, and abler and more authoritative, than those modern divines whom he speaks of as "paid advocates," and of whom he cannot write with either charity or justice. "The Christianity of To-day" and of a far-back yesterday will survive both his spiritualism and his expositions. Mr. Binney does "not doubt that there are many able and conscientious critics of the Bible who, like Colenso and Voysey, love truth more than the favour of their fellow-men, and whose expositions of the Scriptures are sincere and impartial." We can tell him of a Mr. Binney who "loved truth more than the favour of his fellow-men," and who was not "tied down hand and foot by the Articles of the Church" of England, or by any other articles, and whose independent study of "the religion which Jesus taught" led him to maintain, with an eloquence and power which will not soon be forgotten, those very doctrines which he of Manchester rejects as anti-Christian. The very first sermon in the volume which our London Binney published on the completion of his "forty years'" ministry is on "The Words of Jesus," and shows reason, with the preacher's characteristic minuteness and conclusiveness, for the two doctrines which are the special aversion of his northern namesake—the Divinity and Atonement of the Lord. The same volume contains other two sermons which it might be well for the author of the volume before us to study—those entitled "The Creed of St. Paul," and "Rationalism in Corinth." But we confess that we see no such trace either of intelligence or of a right spirit in the book which we are now noticing as to awaken the hope that even these sermons, with all their eloquence and logical completeness, will produce any change of mind.

HOME REUNION MEETING AT SALISBURY.

There has been another meeting at Salisbury in connection with this movement. It was held in the Assembly Rooms, and was largely attended. On this occasion (Monday week) Earl Nelson replied to the paper recently read by the Rev. W. Clarkson as to "The Teaching of Holy Scripture on the Unity of the Church of Christ." His lordship undertook to deal with Mr. Clarkson's "two impossible barriers to corporate union," and travelled over much the same ground as in his Ipswich paper. In respect to the first, the union of Church and State, he contended that, whilst it had worked many evils, it was, under amended relationship, capable of much good, and that some of the evils that remained could be far more easily removed with the co-operation of Nonconformists, if they were to act inside instead of outside the pale of the National Church. But he could have no sympathy with mere politicians who took up disestablishment as a party cry. Mr. Clarkson, while stating that the Church was "now at the mercy of Parliamentary majorities," &c., testified to "the existence of tens of thousands of spiritual men in the Church of England," &c. His lordship therefore thought that the evils of State connection were exaggerated, and that the bondage of the Church could not be so great as had been alleged. He thought that the renewed life, the improved services, the increasing liberality of Churchmen, the good works, which they were assured the Nonconformists were so glad to reproduce, and the successful growth of High-Church principles (certainly not patronised by the State), were all clear evidences that the evils of Establishment could not really be at the present time so overwhelming or so destructive of all spiritual life as had been stated. He thought also that if High-Church teaching had increased so much in opposition to State influences, it would be increased by disestablishment. He then referred to the second "barrier," the sacramental doctrines that prevail in the Church, but though the great High-Church party held that there was a real presence in the Sacraments, they did not accept the doctrine of consubstantiation with the Lutherans or of transubstantiation with the Romanists. It would be found on calm investigation and discussion that much of the disagreement arose from misconception.

The Church (continued his lordship) has no right to restrict the liberty of her members by denying them the privilege of extempore prayer. I should like to see in every parish services conducted in the church and in the chapel, under the sanction of the bishop and with carefully-drawn safeguards, to meet every want and lawful desire of professing Christians; and over and above the regularly authorised services, short services with hymns and sermons, and Bible readings with extempore prayer, are already becoming more frequent in the churches and schoolrooms of many of our parishes. Again, Mr. Clarkson asks, "are we (the Nonconformists) prepared, in our desire for unity, to sink preferences and to surrender institutions of our own?" I desire distinctly to state that in the contemplated reunion with Nonconformists who hold the teaching embodied in the three creeds, that if they only saw their way to accept the corporate unity of the Church, under the headship of an apostolic bishop, I, for one, should never ask them to sink preferences or to surrender institutions, but to continue them as duly organised brotherhoods in communion with the Church of Christ.

Earl Nelson, at great length, contended that a corporate visible unity was enjoined in Scripture; that the Church of England was 1,500 years old—the Nonconformist bodies less than 300; and that the logical sequence of the disappearance of the demon of denominationalism would be a return to the corporate unity of the Church, not viewed as a distinct and opposing sect, but as the true scriptural body of Christ, which had no exclusiveness, but belonged equally to all, and within which in the visible unity of one fold under one Shepherd all the Christians of this nation were once safely gathered together.

The Rev. G. SHORT, in reply, commenced by complimenting his lordship on his forbearing and tolerant spirit, and proceeded to give a number of reasons for his belief that all true members of the Church of Christ were not intended to be included in one organic unity, which view he derived mainly from the history of the early Church and the narrative and teachings of the New Testament. Jesus Christ was everywhere spoken of as the head of the Church; the head of the body the Church. He was "the head over all things to the Church," "which is the head even Christ." Now more than eighteen hundred years ago "the heavens received Him out of our sight." Whom had He appointed in His stead? No pope, no vicar, no cardinal apostolic, no patriarch, no archbishop, or even temporal head! But the Holy Spirit who was only visible by His works. It was hardly likely therefore that "the body" should be a visible one and the head invisible. If so, it was a body without a head. Whately had shown that the doctrine of apostolical succession could not be sustained, and Nonconformists failed to find in Scripture any proof of the threefold order — bishops, priests, and deacons. But he hoped that these discussions would lead all professing Christians to cultivate the spirit of love, the spirit of unity in the bond of peace; so that if still separate and diverse, they might rest all on one foundation.

The Rev. W. CLARKSON, in proposing a vote of thanks to Earl Nelson and the Rev. G. Short for their admirable papers, said that if he thought that the fabric he put up in that place a short time ago had been brought down a storey or two by Earl Nelson, he was pleased that under the hands of the Rev. G. Short it had been very well reconstructed. Of course no one supposed that those meetings would at once effect any very great change of opinion, but something would be effected which was of infinitely greater importance in the eyes of their common Master than mere identity of opinion, and that was that they would be more able and more inclined to do greater justice to one another and to cherish greater feelings of Christian charity than had hitherto been the case. (Hear, hear.) They would understand each other better, and their Christian charity would be nourished and strengthened by what had taken place. The resolution was seconded by Canon Morrice and acknowledged by Earl Nelson and Mr. Short, and the proceedings closed with prayer.

"THE RELIGIOUS PROTEST AGAINST ESTABLISHMENT."

This was the title of the first of three special lectures at the Memorial Hall, to be delivered under the auspices of the Liberation Society. The lecturer was the Rev. J. Baldwin Brown, B.A., of the Brixton Independent Church. There was a large audience. Sir Henry Havelock, Bart., occupied the chair.

The CHAIRMAN apologised for the absence of Mr. S. D. Waddy, M.P., who was announced at first to preside; and having indulged in some complimentary remarks in reference to the ability of the lecturer to treat the subject, he went on to congratulate the meeting on having got rid of the invidious side of the Disestablishment Question which was implied in the term of "political Dissenter," for he was sure that no one present differed from the Established Church except on really religious and conscientious grounds —(Hear, hear)—and that all would feel that there was no desire on the part of Nonconformists to go back to the Church; but if any change were to take place by which one party could approach the other, it must be through a modification of the Establishment in the direction of Nonconformity. While the phrase "political Dissenter" was so much used he would ask, "Can the Church be said to be free from politics?" There was no machinery or organisation in the world that could compare with the English Church as a political machine. Look at what was going on around. For two years a great question had been agitating the minds of the nation, but happily it now seemed in a fair way towards a satisfactory conclusion; and he had it on the authority of a man whose name only had to be mentioned to elicit rapturous applause—Mr. Gladstone—(prolonged cheers)—that it was his (Mr. Gladstone's) conviction and sincere and sorrowful judgment that the right side of that question had been taken by the Nonconformists, who were the "outsiders," and that the wrong side had been taken by some other body. (Laughter.) Look at another question, that of the Burials Bill. The verdict of the nation had been given on that question in the House of Lords, who had decided in favour of the concession asked, but the measure had been rejected in the Commons by a majority of fourteen; and the clergy of the Established Church were against the measure. If, however, the question was left over until after another election, he did not think the "outsiders" would be those who would suffer by the result. (Hear, hear.) On the question of the extent to which Churchmen and Dissenters might open pulpits mutually to each other, the Nonconformists were disposed to make every possible concession, but on the part of the clergy there was an uncompromising denial. Among the other allegations made against Nonconformists, but equally groundless as the rest, was that they were striving after some participation in the endowments and rich emoluments of the Church. For those present, and for hundreds and thousands of such gatherings, he might say, freely, frankly, and decidedly, that they had no hankering after any such thing. (Applause.) They had felt the benefit and power of spiritual liberty, and what a grand thing it was to be dissociated altogether from the trammels of the State, and he believed if the statistics could be had at least one-half of the whole population of the kingdom would declare that they did not wish to go back to the trammels of the State. (Hear, hear.) When the question of disestablishment came to be finally settled, possibly the basis of the settlement would be a compromise; but he believed that disestablishment would be brought about primarily, not from the pressure of Dissent, but from causes at work within the Church's own boundaries; that when the tie which bound the various elements in the Church was broken the Church would be stronger, more energetic, more powerful spiritually, if that the Ritualistic portion of the Church would go away to Rome, where it naturally belonged—(applause)—and then the people of this country would be bound together, not by the bonds of State union, not by the fetters of an Establishment, but by all that was best in the Church and in Dissent, and then there would be, without any actual and formal union, a sympathy and brotherhood stronger than any that existed before, and the Church, then differently constituted, would unite within its borders all the evangelical Christians of the country, and the Church would in reality then be the Church of the English people. (Hear, hear.)

The Rev. J. BALDWIN BROWN, who was received with applause, said he meant by the word "protest" in the title of his lecture a "Christian protest," his main interest in the question being religious. He wanted to see the full blessing of the Gospel reach the poor; and becaus e the principle of an Establishment had been the great obstacle to the work of the Gospel among the poor, he desired the disestablishment and disendowment of the Anglican Church—(Hear, hear)—or he preferred, instead of using a negative term, to say the "enfranchisement of religion." He might be asked if such grent results would follow enfranchisement. He could not tell. He remembered the advice of the Biglow papers, "Never prophesy except you know." (Laughter.) He could not tell what outburst of spiritual power would follow; but this he knew, that whatever in the future might grow out of Christianity must grow out of it in freedom. (Applause.) Entire freedom was one condition of the issue. Christianity, in the bonds and trappings of State Establishment, seemed like a living man in grave clothes. The first step would be to cry out, "Loose him and let him go." (Hear, hear.) As the religious advocate of disestablishment, he found himself at no hopeless distance from those who advocated it on secular grounds, and to whom its grievous injustice was the main reason why they desired to see it done away; but he left the political part of the question to the politicians to wrangle over as they pleased. The interest of religion was the interest of humanity; and it was because the secular question attended on the spiritual as a satellite that he desired to see the matter purified at the spring. When a grave political injustice was being perpetrated in the name of Christianity, it was the sacred duty of every Christian man to spring up and unloose the burden. The lecturer then entered upon a brief historical review of Church Establishments from the days of the Byzantine Empire, and showed how powerful an organisation an Established Church was, but that it always failed in its object on account of the imperfect belief of Christian people in the power of words and deeds, and their desire to set up the Church as a temporal kingdom throughout all Christian ages. The Anglican Church grew out of what appeared at the time to be the necessity of filling up the enormous chasm in the structure of Christian society which had been left by the overthrow of the Church of Rome. Anti-Christ was thrown out. Was Christ to be exalted in his room? The Pope was cast out, but the king was made Pope. The "divine right" of kings emerged from this confusion. The nation constituted itself a new Church, and elaborated for itself a vast organisation, a great hierarchy, with orders, functions, and offices, with the King as the visible head, to take the place of the Roman system and carry on the routine of Christian influence and work. The Anglican Reformation produced great and notable results. It was a great constitutional movement effected by constitutional methods. It was less the fruit of individual agency, but more the steady work of the nation. It was a reformation in which the nation was realising its unity, and the national consciousness was preparing to take the management of its own

political affairs. The thoroughness with which the work was done seemed to show that the Establishment was not an unworthy successor in England of the great mediæval Church; but one thing was left outside it—the Bible. The Anglican Reformation did not grow out of the spiritual teaching of the Scriptures, but from a desire to maintain society. The aims of the leaders of the movement was to break as little with the past as possible, to move slowly and cautiously, and to build up a structure on the old lines; and so a Church was built up and called the Church of England, with a vast apparatus, with wealth, with a variety of vestments and ornaments, with legal means of restraint and appeal, until any simple man, with an open Bible before him, must see that it had discarded at a hundred points the ideas and methods of Christ's and the Apostles' Church. (Applause.) Englishmen in those days rediscovered the Bible, and such searchings of the Scriptures took place as had never before been known, leading to a protest against a national or semi-Romish Establishment, and to the party which protested against the Church and State being so united being drawn into political exile and religious Nonconformity. The result had been that at two critical periods great political questions had fallen into the hands of truth-loving and God-fearing men; and how much that meant might be guessed by a comparison between Cromwell and Robespierre. (Applause.) Of course no institution like the Church could endure without rendering great services to the order, learning, and piety of the people; but looking at the sum of her influence on English society as compared with Nonconformity, vast as had been the influence of the Anglican Church on the life of the nation, he was disposed to think that to its worldly character was due the creation of a powerful and constantly-increasing party of earnest, resolute, learned, able, liberty-loving, progressive, and now triumphant Nonconformists. (Applause.) It was just that which was the most powerful and penetrating part of Christianity which refuse to be established. A nation might establish everything which looked like Christianity—but not Christianity itself, for that which made the Kingdom of God a living power escaped their hands. (Hear, hear.) The body might be there, but not the spirit. What would the agricultural poor of this country be without the Nonconformists? One of the greatest condemnations of the Establishment was the moral and religious condition of the agricultural poor. (Hear, hear.) It was true they had been for ages under the charge of cultivated Christian gentlemen in every parish. (Laughter.) Few things had impressed him so deeply as the cry of the agricultural population for reform. God prosper them abundantly. (Hear, hear.) "We do the best we can," said the Establishment, "to establish Christianity," but it really took the best means of opposing it by destroying the living force from which it sprang. If they wanted to paralyse a living industry there was no surer method than to protect it; if they wanted to dull the edge of research, let them endow it. He was not afraid to reaffirm a sentiment which years ago drew much blame upon Mr. Miall—(applause)—who uttered it—viz., that if they wanted to destroy the vital force of a movement like Christianity, which lived and worked by faith, they should endow it. The lecturer went on to quote, in this connection, some remarkable words written by Heine, in the course of which he said:—"Religion can never sink lower than when it is exalted to the rank of a State religion." The fact was, a nation could be made Christian by Establishment only when it was possible to make a man a Christian by Establishment. A man could only declare himself a Christian by living as a Christian, and he (the lecturer) knew no other way for men, for households, or for States. Another important feature of the religious protest against Establishments was that it paralysed the growth of what ought to be the Church of the living God. It might be answered that this was not true in regard to the Church of England, which had improved its methods from generation to generation. No doubt from time to time she had made some small and inevitable concessions to the spirit of the times. Parliament had been asked to do something, and had dared, almost desperately, to do it; but year by year this dread grew stronger. According to Bishop Frazer, the Church groaned to "do this and that," though what "this and that" meant did not clearly appear. (Laughter.) One of the gravest scandals of the Church was the sale of the "cure of souls." If this was progress and growth, then there was progress and growth in the Establishment—but to his eyes it had the ghastly likeness of death. One of the saddest things to him appeared to be the fact that the clergy now wanted the laity to be the "henchmen," but they could not tell how to set about it. "We could tell them," said the lecturer, "if they would take another lesson out of our book." The fact was the laity felt their power, and had measured themselves with the clergy, and could see the evil days which Anglican orders implied. (Hear, hear.) If the clergy would honestly call in the aid of the laity—men of the temper of Lord Harrowby, for instance—the Burials question would be settled in a week. (Hear, hear.) The Roman Church had never parted with the power of growth and assimilation with other elements which the needs of the time demanded. Three times, at any rate, in the course of its history, the Anglican Church had the same opportunity, but cast it out—viz., when she expelled the Puritans in the sixteenth century, the Nonconformists in the seventeenth century, and the Methodists in the eighteenth century. Now, again, the missionary spirit was aroused once more. A great party, professing deadly errors of doctrine, was inspired with unquestionable missionary zeal, and the Church could neither restrain its errors nor curb its enthusiasm. The two together would bring Establishment to the dust. The lecturer abstained from founding any argument on the errors which the Anglican Church tolerated; but he thought the English people were likely to take a very practical view of the matter, and say they would not allow a farthing of the national money to be given to persons who were pressing themselves and their countrymen as fast as they could towards Rome. (Applause.) Churchmen might ask what grievances were left when Church-rates were gone. The Tithe Commutation Act was still in existence; and though tithes were not now levied in kind (in which form they could not exist for a day), they were charged under that very cleverly-contrived Act. When such things were done in Christ's name, he did not wonder that a Christian State was so little like the kingdom of heaven. Recently, when the case of the sale by auction of a "cure of souls" was brought before the House of Commons, the House was "counted out," showing the apparent hopelessness of getting rid of a scandal which was a dark spot on the future of the Establishment. The lecturer exhibited the auctioneer's bill of the sale of the advowson to the rectory of Wycliffe in Yorkshire, and in conclusion said he should expend his strength if he attempted to set forth in full his protest against Establishment; but he begged earnest and open-minded Churchmen to believe that, in pointing out, as far as he could, the evils which appeared to exist in the Anglican Church Establishment, he was far from denying the faults and follies of his own Church. He hoped he was not afraid to speak as plainly of the latter as he had spoken of the mischiefs of a State-Church system; but there was this essential difference between the two, that Nonconformists, if they had their flaws and faults in abundance, did not establish them—(laughter)—*i.e.*, they did not make them a part of a rigid legal system, and did not weave them into the political and social organisation of the country. It was against that that he protested. He protested against the legal formalities of the State Church, behind which was fostered the belief that the age of Christian inspiration was over, as well as the age of pure service by willing hands and loving hearts, so that the ark which was once borne on brave men's shoulders must now have this cart of "Establishment" to drag it through the world. For the sake of the great world, for the poor, and for his brethren in the Anglican Church, he longed to see the wealth, culture, and energy of the Church working out the problem of Free Church life. "The kingdom of God is not in word, but in power" was the sentence that flashed from the pinnacles of the temple in which the Free Churches worked for Christ, but "the kingdom of God is not in power but in word," was the sentence written on the portico of the "Establishment." (Loud cheers)

A vote of thanks to the chairman and the lecturer was carried with acclamation on the motion of Mr. W. R. Ellington, seconded by the Rev. Thomas Green.

MR. FISHER IN HAMPSHIRE.

FAREHAM.—On Wednesday last Mr. Fisher lectured in the Town Hall, the Rev. J. Barnes occupying the chair. Mr. Fisher dealt with the Ritualistic question, upon which he spoke at length and with acceptance, receiving a hearty vote of thanks at the close.

ANDOVER.—On Thursday Mr. Fisher addressed a meeting in the Town Hall, Mr. A. Cooke, of Thruxton, presiding. Mr. Preedy, and the Revs. J. Hasler and J. Harper were also present, and the hall was well filled. Mr. Fisher was received with loud cheering. His address occupies a large space in the *Andover Advertiser*, and was evidently received with great interest and repeated applause. Two questions as to Dr. Parker and Mr. Frederic Harrison were asked at the close of the meeting, which were answered by the lecturer. A vote of thanks was moved by the Rev. J. Hasler, seconded by Mr. Preedy, and carried with loud applause.

THE MIDLAND COUNTIES.

OSWESTRY.—A CLERGYMAN IN THE CHAIR.—On Tuesday, Feb. 26, a respectable and intelligent audience met in the Public Hall, under the presidency of the Rev. R. M. Woods, M.A., a clergyman of the Church of England, who expressed the great pleasure it gave him to take the chair at a meeting of the Liberation Society. He desired the disestablishment of the Church in the interests of religion and Christian union, and looked forward to greater unity of effort, and more certain success in the doing of the Master's work when all religious bodies are free and equal before the law. The Rev. W. Dorling, of London, then gave his lecture on "State Churchism a Bar to Christian Union." He noticed that for some time past good men of all Free Churches, and even in the State Church, had given anxious expression to their desire for Christian union. To the realisation of this hope many obstacles existed, but the greatest and most formidable of all was to be found in a legal establishment of religion. The attention shown throughout was a fitting tribute to the excellence of the lecture. The Rev. J. Gasquoine, B.A., moved a vote of thanks to the lecturer. Mr. G. Hastings, district agent, did the same for the rev. chairman, and spoke gratefully of the cheerful service always rendered by Mr. Woods at the society's meetings in Oswestry.

OAKENGATES.—The Rev. W. Dorling lectured in the Town Hall on Wednesday, Feb. 27, on "Great Men and Great Times: Memories and Lessons." Mr. G. Hastings occupied the chair. There was a crowded and deeply interested audience. Mr. W. Maddocks proposed a vote of thanks to lecturer and chairman, which was seconded and passed with cheers.

SMETHWICK.—In the public hall on Thursday, Feb. 28, the Rev. W. Dorling lectured under the chairmanship of the Rev. J. W. Munns on "State-Churchism a Bar to Christian Union." The chairman avowed himself a sincere Liberationist, and spoke of a meeting for united prayer held on the previous evening, which was attended by members of every other Evangelical church in the place, except the Church of England, neither ministers or laymen of that body being present. The lecturer held the audience in sympathetic attention for nearly an hour and a-half while he eloquently proved the position he had taken in the title of his lecture. The Rev. A. M. Dalrymple, Mr H. W. Reeves, Mr Ainge, and Mr. G. Hastings, Midland agent, spoke briefly to votes of thanks to the lecturer and chairman, which votes were enthusiastically carried.

BELPER.—On Tuesday, the 26th, the Rev. Charles Williams lectured upon the same subject as at Matlock, in the Court Room, Belper; chair was occupied by the Rev. Wm. Griffith, of Derby, and there was a very good attendance. The lecture was much appreciated, and a hearty vote of thanks passed unanimously. The meetings here for the last two seasons have not been disturbed by any organised rowdyism as has formerly been the case.

MATLOCK.—On Monday, the 25th ult., the Rev. Charles Williams, of Accrington, delivered in the British Schoolroom his lecture upon the "Liberation Society's scheme for Disendowment." There was a large audience, and the lecturer was listened to with very great attention. After he had concluded his remarks, several gentlemen, expressing their sense of the fairness of the lecture, asked questions upon different points, to which the lecturer replied, and the meeting closed with hearty votes to lecturer and chairman, A. K. Baines, Esq., of Tansley Cliff.

REPTON.—On the 27th ult. a lecture upon the "Bulwarks of Protestantism" was delivered in the Congregational Schoolroom by the Rev. Thomas Mirams, of Derby, the pastor, the Rev. J. Bennetts, presiding. The lecture, which was listened to throughout with great attention, goes to prove that the Free Churches of this country are, and always have been, the surest safeguards against Romish aggression; that the Establishment has signally failed in this mission, and has no just title to the name of "the bulwark of Protestantism"; also that the Episcopal Church furnishes all the Romish converts in the country, and that the leaders of the Romish Church are confidently expecting to gain the supremacy in England through the Establishment; and that the times demand from us that we disestablish and disendow this Church, and put an end once and for ever to the hopes of the Popish aggressors.

RIPLEY.—On Friday evening, a lecture was delivered on the subject of Nonconformity in the Ebenezer Chapel, by the Rev. S. Antliff, D.D., of London. The meeting was opened by the Rev. Mr. Barley, of Ilkeston, and the chair was occupied by the Rev. W. Skinner. For upwards of two hours the lecturer dwelt upon his theme with remarkable ability, illustrating the subject by incidents in his own life, and by extended and interesting references to Canada, the United States, Australia, &c., countries through which the lecturer had travelled. The lecture was full of happy hits, but remarkably free from bitterness, and placed the subject in a light which told upon a respectable audience. At the close the usual votes of thanks were passed.

GOLCAR.—On Thursday evening, the Rev. W. Thornbeck, of Marsden, delivered a lecture in the Baptist schoolroom, Golcar, on "The Religious Aspect of Disestablishment." Mr. John Gledhill occupied the chair. There was a large attendance. After the lecture, Mr. John Andrew, of Leeds, agent of the Liberation Society, delivered an address on the same subject. Mr. William Hirst moved, and Mr. John Hirst seconded, a vote of thanks to Mr. Thornbeck and Mr. Andrew, and a vote of thanks was also accorded to the chairman. The meeting was unanimous throughout.—*Huddersfield Examiner.*

ECCLESIASTICAL MISCELLANY.

FATHER HYACINTHE has taken up his residence in Paris, where an Old Catholic fortnightly review has for some months been published, and where lectures have lately been delivered by M. Léon Peche, one of his adherents. A *Times* telegram says: "It has long been known that he was anxious to return here, but though the political situation insures him greater freedom of action than on his visit eleven months ago, it may be foreseen that the Old Catholic movement is not destined to achieve much in France, where even Protestantism cannot gain a hearing from the bulk of those who reject Catholicism."

SCOTCH ECCLESIASTICAL DIFFICULTIES.—The Rev. George Gilfillan lectured on Sunday evening to a crowded audience in the Wellington Palace, Glasgow, on "The Confession Controversy and other Religious Difficulties of the Age." At the close of his remarks Mr. Gilfillan referred to the case of Mr. Fergus Ferguson, and said that if Mr. Ferguson

were turned out of the Church he would not go alone, but that there would be a convulsion and a disruption in the United Presbyterian body such as it never witnessed before. "The discourse," says the *Mail*, "was earnestly listened to by the vast assemblage, who several times gave vent to their sympathy with the preacher's sentiments by breaking out into unrestrained applause."

SECESSIONS TO ROME.—Two more of the Rev. A. Wagner's curates at Brighton have announced their intention of joining the Roman Catholic Church. Their names are the Rev. J. J. Greene, priest in charge of St. Bartholomew's Church, and the Rev. P. Fletcher, one of the curates. Both clergymen have retired to a Roman Catholic retreat to prepare for their reception. Mr. Henry Farmer, the organist of the church, has already seceded. It is quite in keeping with Mr. Wagner's teachings that such perversions should take place, as on one occasion, in referring to the Reformation, in his own church at Brighton, he spoke of it as "the great wave of heresy which broke over Northern Europe in the sixteenth century."

THE PAN-ANGLICAN SYNOD. — Some thirty bishops of the American Episcopal Church are expected to visit this country for the Pan-Anglican Synod. The conference will meet on July 2, and will remain in session four weeks. The subjects selected for discussion are:—"1. The best mode of maintaining union among the various churches of the Anglican Communion. 2. Voluntary boards of arbitration for churches to which such an arrangement may be applicable. 3. The relations to each other of missionary bishops and of missionaries, in various branches of the Anglican Communion, acting in the same country. 4. The position of Anglican chaplains and chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity and the best means of dealing with them. And 6. The condition, progress, and needs of the various Churches of the Anglican Communion. The first week will be devoted to the general discussion of these questions; during the second and third weeks they will be considered in committee; and the fourth week will be given up to final discussions in conference and to the close of the meeting.

THE RITUALISTS AND THE NEW LECTIONARY.—The following memorial to the Lower House of Convocation has, says the *Post*, been drawn up by a committee of clergy representing the High-Church party, and is in course of signature:—"To the Venerable the Prolocutor and the Reverends the Proctors of the Lower House of Convocation of the Province of Canterbury,—We, the undersigned priests and deacons of the Church of England, while thankfully acknowledging the various advantages of the new Table of Lessons, and recognising the many valuable improvements which have been made in the Lectionary, desire to express a most earnest hope that the present Lectionary may not be finally adopted and sanctioned by Convocation without further and careful revision and readjustment. We beg most respectfully to submit—that the new Lectionary fails in the omission of many important passages of Holy Writ; that the position of certain books, both in regard to the Ecclesiastical Seasons and in regard to one another, is unsatisfactory, while some of the sections are so divorced from their context as to become unintelligible to the ordinary hearers; that the provision of proper lessons for holy days is inadequate to the requirements of the present age, and the absence of special lessons for the eves of festivals is an omission that might well be remedied; and that some of the selections ordered to be read as proper lessons in place of those formerly used can scarcely be considered an improvement. We are of opinion that in the course of the year more of the Holy Scriptures might be read, and that they might be read more methodically, and therefore desire that the whole Lectionary may be reconsidered, both as to the principle and to the detail of its arrangement."

DR. PUSEY ON CONFESSION.—Dr. Pusey's Introduction to the Abbé Gaume's "Manual for Confessors" has naturally attracted much attention, and in a letter to a gentleman in Devonshire he gives a summary of the object of his quotations. He says:—"I thought it a work of charity to bring before those who would hear some portion of the evidence that the very chief of our divines have recognised confession and absolution as a provision of our Church for the healing of our infirmities and the cure of diseases which would otherwise fester and bring death upon the soul. It may, however, startle some that what they have been ignorantly declaiming against as undermining the system of the Church of England has been maintained by the most zealous of her defenders; that what they have condemned as Roman has been claimed by controversialists of ours against Rome; that what they have spoken against as injurious to the soul and interfering between it and its Redeemer has been valued by some who lived in closest union with Him. Some may be healthfully ashamed that they have declaimed against the practice as un-Protestant when it is advocated in all the Lutheran *formulæ*; some that they declaimed against it as undermining the Reformation, seeing that it was advocated by reformers such as Cranmer, Ridley, and Latimer. Some who have been pressing upon their bishops to put down it and us may be checked in their eagerness when they see that four archbishops and twenty-one bishops of repute as writers have more or less strongly advocated it; that ten bishops or more in their visitation articles inquired whether their clergy have invited their people to confession; some of intellect may perhaps pause as if they had been mistaken—anyhow, they cannot pooh-pooh it—when they see such names as Berkeley, Hooker, Sanderson, Barrow, Pearson against them; some of unction may hesitate when they see such as Bishop Hall, Andrewes, Ken, J. Taylor, Wilson, and G. Herbert on the other side. Some who conscientiously say, 'The Bible, and the Bible only,' even while their teaching overrides the plain teaching of the Bible, may be startled to see the immortal Chillingworth, as some used to call him, even vehemently inviting to what they used to condemn." With regard to the complaint that he had not quoted the observations of Archbishop Usher, Bishop Berkeley, and Dr. Crakanthorpe against the Roman system, Dr. Pusey says:—"This was not the matter at issue. I spoke of them as controversialists against Rome, but that, notwithstanding, they maintained the use of confession in the Church of England. How can any abuse of the system of confession in the Church of Rome weaken statements as to confession in the Church of England?"

Religious and Denominational News.

The Rev. W. Scott, of Lower Edmonton, has been, by a nearly unanimous vote, invited to accept the pastorate of the church assembling at Tacket-street Chapel, Ipswich, which has been vacant since the death of the late Rev. V. W. Maybury, in November, 1876.

An address to men of business was delivered by the Rev. W. Morley Punshon, LL.D., on Thursday afternoon, at Devonshire House, 12, Bishopsgate-street Without. The chair was taken by R. C. L. Bevan, Esq. This is the first of a series of addresses that will be given on each successive Thursday afternoon in this place by the Rev. Canon Fleming, the Rev. Dr. Oswald Dykes, the Rev. Dr. Landels, and other eminent ministers of various churches.

EAST FINCHLEY. — The new Congregational Church in this suburban district, of which the Rev. S. W. McAll, M.A., is the minister, will be opened for public worship on Thursday, March 14, when sermons will be preached morning and evening by Mr. Dale, of Birmingham, and the Rev. Newman Hall. Between the services there will be a *dejeuner* in the lecture hall.

DERBY.—The centenary of the Victoria-street Church, Derby, is being celebrated this week by a series of special services, which commenced yesterday evening, March 5. The Revs. J. Baldwin Brown, Dr. R. W. Dale, Dr. Allon, G. S. Barrett, John Corbin, Henry Tarrant, and W. Crosbie (pastor), are among those who take part in the services.

THE FREE CHURCH AND FOREIGN MISSIONS.—It is stated that no action is likely to be taken in the appointment of a successor to Dr. Duff as convener of the Foreign Missions Committee till the forthcoming General Assembly. There has been consideration in an informal way among the members of the committee, not only on the subject of foreign missions, but as regards the whole question of forming a missionary institute—a scheme which, it is well known, lay very close to the heart of the late distinguished missionary. The object of the proposed scheme is to train for the foreign field.

LIVERPOOL BAPTIST UNION.—At the recent meeting of this association at Myrtle-street Chapel, a report was read by the Rev. D. Jones, the secretary, which stated that the Union was formed in 1873 when it was joined by eight churches, and since then seven new churches had been formed. In connection with the Union a scheme had been carried out for the assurance of ministers' lives by the churches for the sum of not less than £500. Another object for which the Union was formed was to devise means for the more effectual support of denominational institutions, and this had not been without success. In the course of the proceedings the Rev. Dr. M'Laren spoke of the great advantages devirable from a closer union of the churches of one denomination in a town. He expressed himself pleased to find from the report that the Union did not meet to say how much they loved one another. (Laughter.) A most important branch of that work was systematic evangelistic effort. They wanted a more thorough internal organisation in their churches. The Baptists more than any other religious body had been deficient and negligent in this matter. They had been nervously afraid of too much organisation; but the absence of organisation was more to be dreaded. He denounced the jealousy with which schemes of extension were often regarded by existing churches, because of the erroneous notion that their own existence would be affected by them. He did not think people generally knew much or cared much about the distinctive principles that divided the various sections of Nonconformists; and whilst he quite believed it was worth while to keep churches and denominational organisations for the sake of distinctive principles, do not let them forget that there was something else more important. The first thing they had to do was to preach Christ and Him crucified, and they might consider denominational principles afterwards. The great thing they had to grapple with was the disregard of religion amongst the lower classes, the cause of which lay in drink. (Applause.) Speaking of the religious thought of the present day, he said he believed the present unrest of mind was only a transitory phenomenon. He saw in the condition of the Church of England a very strong reason for Dissenters to hold by their colours and to unfurl the old flag. (Hear, hear.) The living bit of the Church of England that day was that which was called Ritualism. He did not call it Ritualism. It would be trifling and tomfoolery if it was merely Ritualism. It had a far deeper root than that. It was full-blown sacramental sacerdotalism. (Hear, hear.) The Evangelical party in the Church were more and more abandoning their colours, or proving themselves unworthy to bear them. The Broad Church had not got enough of the pith of religious conviction in it. The men who had got the future of the English Church in their hands were the earnest, self denying, devoted, narrow, bigoted, double-dyed priests—(cheers)—who were seeking to re-impose the yoke which our forefathers were not able to bear. (Applause.) Looking at the present condition of religious opinion, he thought that to the Nonconformists was committed, as never before had it been, so far as his knowledge went, the charge of presenting to the world without priest, mediator, intervention, limitation, the great, broad, simple Gospel that there was one Priest and one Teacher—a Teacher for all men. (Applause.) The Rev. W. H. King urged the importance of greater consecration to Christian work amongst their members. Mr. W. P. Lockhart spoke in defence of the distinctive principles of the Baptists, and condemned the tendency to keep them in the background because some people sneered at them. The Rev. Hugh Stowell Brown afterwards spoke.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.—The annual meeting of the subscribers to this institution was held in the schoolroom of Park Chapel, Camden-town, on Tuesday, Feb. 26, and was presided over by Henry Wright, Esq., the treasurer. The chairman in his opening speech said that the number of places of worship dealt with by the society was 134. Taking an average, the accommodation thus supplied is, or will be, 100,500, and the aggregate cost £663,300. Of the 134, seventeen chapels are in progress, leaving 117 completed. Of the 117, 103 are wholly new buildings, and of these fifteen were entirely erected or purchased by the society, the fourteen remaining are chapels enlarged by its aid. Dividing the 117 chapels among the thirty years of the society's history, they had very nearly four chapels a-year undertaken by it. And dividing the grants paid among the 103 new buildings, they had on the average a grant for each chapel of no less than 706*l*. And now what was to be done? They had, as he had said, seventeen chapels in hand—the largest number ever at one time in progress. But they had lost by death nearly all the generous founders of the society, who gave their 100*l*. a-year and upwards for this work. If they were in the next generation to do what they had done in the past, the society must be chiefly supported by the smaller gifts of the many, in place of the larger gifts of the founders who were gone. The collections they received did not increase as they reasonably expected them to do. Their Wesleyan Methodist friends raised for their Central Chapel Building Fund, out of the total income of 9,861*l*., no less than 7,517*l*. from congregational collections. Their subscription-list was very meagre indeed. They had but two congregations in which there was anyone who undertook to gather subscriptions for it. Their sphere was what is called "Larger London," *i.e.*, the police district of London, comprising a population of at least four and a-quarter millions. Their Wesleyan friends computed that there should be one Wesleyan chapel for every 10,000 of the population. According to this there ought to be 425 Congregational chapels in that sphere, but there were only about 250. It was, therefore, our duty to provide for London, as it now is, at least 175 new chapels, but then London was adding every year to its population 75,000 persons. The Chairman appealed for increased contributions to enable the committee to carry on the work. Mr. J. T. Beighton, the secretary, read the annual report, which, besides mentioning the facts stated by the Chairman, alluded to the loss the committee had sustained in the death of Mr. Henry Spicer, one of the founders of the society. The committee had requested Mr. Charles Shepheard to take office in the society as its deputy-chairman. Details were supplied of the work of the society in relation to the undermentioned places:—Balham, Barking, Barnet (New), Beckenham, Croydon, Thornton-heath, Dulwich-grove, Dunt's-hill, Elmer's-end, Kennington-lane, Lambeth (York-road), Old Kent-road (Marlborough Chapel), Penge (Beckenham-road), Pentonville-road, Romford, Sidcup, Stoke Newington (Abney Chapel), Stoke Newington (Milton-road), Tabernacle and Tottenham-court road Chapels, Tolmer's-square, Upton Park, Victoria Park, Walworth-road (Sutherland Chapel), and Willesden. For the two preceding years the treasury has been favoured by large gifts from individual friends. It has not been thus during the last year. While the sums of ordinary amount which have been received actually exceed those of recent years, the total result is below them. This deficiency has, however, been met by the receipt in 1877 of a legacy of 1,000*l*. The committee appeal to the intelligent and large-hearted friends of the society, and earnestly ask for serious consideration of the fact that the work of the society is not only constant, but is constantly growing. The report was received unanimously, and the usual resolutions were adopted. At the close of the meeting there was a public service in Park Chapel. The Rev. J. C. Harrison conducted the devotional service, and a sermon was preached by the Rev. J. Baldwin Brown, B.A.

The younger son of the Earl of Shaftesbury, who is out at the Cape with Sir Bartle Frere, is preparing for publication a work on South Africa.

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TO CORRESPONDENTS.

A Free Churchman.—Next week.

The Nonconformist.

WEDNESDAY, MARCH 6, 1878.

THE WEEK.

THE signing of the Treaty of Peace between Russia and Turkey at San Stefano on Sunday has been followed by the exchange of amicable telegrams between the Sultan and the Czar. The former, in congratulating the Emperor on the anniversary of his accession to the throne, expressed his desire for a renewal of friendly relations, to which the Czar responded by expressing a hope that the event would be "a presage of good and lasting relations" between them. At St. Petersburg the conclusion of peace excited unbounded enthusiasm, and there is some abatement of the irritated feeling created by the recent acts of British antagonism. The text of the Treaty is not to be officially published till the exchange of ratifications next week at St. Petersburg, after which the Russian forces will leave the environs of Constantinople. Various and contradictory statements are still put forth relative to the actual terms of peace; and if it be true, as reported both from Constantinople and Vienna, that the occupation of Bulgaria by Russian troops is limited to six months instead of two years, a great difficulty will be removed. Apparently in the final settlement there has been a conflict between Prince Gortschakoff at St. Petersburg and General Ignatieff at San Stefano, and the former, representing the party of conciliation, has finally prevailed.

Now that peace is actually concluded, the Conference question is being seriously discussed. Instead of a Conference at Baden-Baden, it is proposed to hold a Congress at Berlin. Although Lord Beaconsfield does not see any real distinction between the two, it is supposed that a Congress gives greater freedom of action, and allows dissenting plenipotentiaries more easily to withdraw. It would seem that the negotiations between the three Imperial Cabinets have resulted in an arrangement for the presence of the three Chancellors. Should the other Powers concur in their decision, the Congress is expected to assemble before the end of March.

The interval will no doubt be turned to account in arranging the basis on which the deliberations of the Congress shall proceed. Apparently no British interests are involved in the Treaty of Peace—the Straits question being entirely left out—and the diplomatic action of our representative will be governed rather by general than by special considerations. But it would be good policy, as well as in accordance with the liberal feeling, if Lord Lyons were to advocate as far as is possible the claims of Greece and the Greek provinces of Turkey, whose allegiance to the Porte will now be a greater anomaly than ever. It is probable that Austria will have come to some understanding with Russia before the meeting of the Congress, if she has not already done so. The frequent rumours as to the approaching occupation of Bosnia and Herzegovina by Austria have not as yet been confirmed, but the Mahomedan Beys are petitioning for annexation to that Empire, and the insurrection in both provinces still continues. On Friday next, Count Andrassy, in asking the sanction of the Delegations to a credit vote, is expected to make a full explanation of the policy of Austria, and may throw some light on this point. There seems to be no doubt that a great majority of the population of these two Turkish provinces would cordially welcome and vote for annexation to Austria, though Hungary strongly objects to any such transaction. But a despatch from Vienna, dated last night, says that both provinces will before or after the Congress, fall to Austria, though the Imperial Government would prefer to take only Bosnia.

The domestic business of the session is making some progress, and as it is not likely to be materially interfered with by the Eastern Question till after the European Congress has done its work, hon. members may look forward to a long Easter recess. The estimates for both the army and the navy have been published, and are framed with a view to the maintenance of peace. The details of the former were explained by Mr. Gathorne Hardy on Monday night. The total amount demanded for our army is 15,677,000*l.*, or two and a quarter millions more than sufficed in 1875. For this vast sum we have what is called "an effective force of about 100,000 men." A considerable part of the six million vote is also being expended in connection with our military force, though Sir H. Havelock, who can speak with some authority, does not see why the cost of mobilising two complete army corps, say 60,000 men, could not be defrayed out of the annual Estimates. In the discussion of Monday night, nothing was said by the Minister for War, or those who followed, suggesting the probability of our military efficiency, and the favourable predictions of Sir Garnet Wolseley, being put to an early test, though the war preparations seem hardly to have abated since the conclusion of peace. The bill relative to county local government is now being considered by those most affected by it. It would seem that the landlords and farmers are generally favourable to its provisions, but that many local bodies, such as boards of guardians, are adverse to it. These objections will no doubt be fully stated when the bill goes into committee. The Factories and Workshops Bill, which is in that stage, is being quietly and keenly discussed, and is making some progress. Last night in the Upper House the Duke of Richmond moved the second reading of the bill for checking cattle diseases—the principal means for securing which is the slaughter of all foreign cattle at the port of debarcation. Lord Ripon, who led the opposition, contended that the proposed restrictions were not necessary, and would be ineffectual to secure the desired object, and his arguments were supported by Lord Spencer and other peers. The bill was read a second time without a division, and it remains to be seen whether, as the President of the Council asserts, it is popular in the country generally.

Two well-attended meetings in connection with the disestablishment question were held last night. One of them was at the Memorial Hall, where the Rev. J. Baldwin Brown delivered a thoughtful and elaborate lecture on "The Religious Protest against Establishment," which we have reported elsewhere at as great a length as our limits will allow; the other at the Shoreditch Town Hall, where Mr. J. Allanson Picton discoursed on "The Secular Aspects of Disestablishment," which we hope to report next week. The meeting in the East of London was presided over by Professor Fawcett, who took the opportunity of expressing his opinion on the subject with his customary clearness and force. We quote the following from the speech of the hon. member for Hackney. It will be seen that Mr. Fawcett, who thinks disestablishment would be "an inestimable blessing to the country," differs entirely from his fellow Liberal, Mr. W. E. Forster, and that, believing in the early triumph of religious equality, he is in favour of a waiting policy, as most conducive to a satisfactory settlement of the question:—

> There was a time when he indulged a hope that the Church would be reformed and become more liberal, but during the twelve years that he had sat in the House of Commons he had seen one perpetual and persistent struggle to wrench from the Church party some wretched remnant of ecclesiastical ascendency, and they had clung to it tenaciously. For years that party had used all their influence to prevent Nonconformists from sharing in the emoluments, honours, and dignities of the national Universities. Within the last year and a-half an alliance has been formed between the Church party and those who wished to starve education; while on the burials question, from a hundred clerical meetings, and a hundred Church synods, the cry had gone forth of "No surrender." If the Church were inseparably bound up with the exclusion of Nonconformists from the churchyards, the time would come when that exclusion could not be maintained; and if the Church must go with it, with cordial thankfulness he would say "Let it go." (Cheers.) As regarded the action of the Liberal party, he felt bound to say that he thought that question was not yet ripe for settlement. A Ritualist clergyman whom he met the other day said to him, "When are you Radicals going to disestablish the Church?" and he replied, "Well, my only anxiety at the present moment is that you will do it with much too great precipitancy." (Laughter.) He felt confident that before many years there would be a complete triumph of the cause of religious equality in this country, but he believed that if they waited calmly and quietly for the question to ripen, they would arrive at a much better and more satisfactory conclusion than they would by precipitately rushing into an attempt to carry out the object at once. He was against making that question a test one, and saying that no Liberal candidate was worthy of the confidence of a Liberal constituency unless he was prepared at once to vote for disestablishment. He thought too that they ought not to attempt to get the Church disestablished until the rural labourers of England had been enfranchised, and could express their opinion on the subject through the poll, seeing that, for good or for ill, the State Church more affected the rural life of England than it affected its town life.

Mr. Fawcett would probably agree that the value of his advice must depend upon the general aspect of affairs when a general election takes place. Should an appeal to the country be deferred till the autumn of next year or the spring of 1880, the disestablishment question will perhaps have become the foremost topic of the day in England as well as in Scotland.

Notwithstanding the provocations and duels of M. de Cassagnac, political affairs proceed smoothly in France, and interest in the coming International Exhibition is gradually superseding interest in politics. The Senate have passed the Colportage Bill—an important measure intended to restore and extend the right of sale of newspapers and publications which was suppressed, so far as Liberal and Protestant sentiments were concerned, by the Duc de Broglie's Government. The reactionary tendencies of the Senate have also been considerably restricted by the secession of the Duc D'Audiffret-Pasquier and some other influential men from the Right Centre. The Chamber continues to unseat M. de Fourtou's creatures, and was reinforced on Sunday by a fresh batch of Republicans, who have secured ten out of the fourteen vacant seats. In fact, the Republicans can now boast of more than the 363 members they claimed before the dissolution, and it is possible that there may be some thirty more vacancies. In spite of these indications of the current of opinion, the reactionaries do not, or pretend not, to despair. In the course of a discussion in the Chamber the other day a Bonapartist warned the Left that another 16th of May might occur. M. de Marcère replied, "It will not occur"; and on M. Dreolle (Bonapartist) retorting, "Do not be too sure; do not answer for the Marshal," the Minister of the Interior rejoined, "I do answer for him." Such language is decisive, and even the Bonapartists must now be for a time quiescent.

Leo XIII. was crowned on Sunday after the fashion of his predecessors. There was much ceremony but little splendour—the Pope and his cardinals keeping up the figment of being prisoners by having the coronation performed in the Sistine Chapel instead of in St. Peter's. The general public saw nothing of the new Pope, whom they would have cheered if he had appeared in the traditional balcony, and at night the windows of a good many illuminators in Rome were broken by indignant citizens. Leo XIII. is, however, a reformer, though a cautious one. At the suggestion of the Catholic Powers he has set aside Cardinal Simeoni, the ally of the Jesuits, and substituted Cardinal Franchi, a man of broader views, as his Secretary of State. His Holiness is also, it is said, in favour of making the relations between the Vatican and the Quirinal work smoothly, while adhering to the Papal protest, of discouraging to the utmost extent the Mariolatry which his predecessor favoured, and he recommends all good Catholics to exercise their rights at the elections instead of holding aloof. He will work with zeal for the Papacy, but evidently does not sympathise with the isolated and fanatical policy which the Ultramontanes introduced and Pius IX. endorsed.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Midnight.

The legislative work of the Session, as far as it has gone, has been comprised in the Factories and Workshops Bill. There is nothing strikingly original about this bill, which is, indeed, mainly an endeavour to amalgamate the existing Acts. This condition of affairs was indicated by the unemotional character of the discussion, throughout which the House was seen in one of its best phases. As an assemblage of business men, thoroughly acquainted with the subject-matter of discussion, and possessing natural talents for legislating upon it, the House of Commons in committee on a practical question is perhaps without equal. A substratum of sound judgment and full information is, happily, at the bottom of all discussion. But it too often happens that political or sectarian bias supervenes, and matters are sometimes unfortunately settled by the force of political majority. With the Factories Act under the direction of Mr. Cross this has been conspicuously absent. The intention was to make the best of the business, and the Home Secretary, though conscious of the power at his back in the form of a majority which Sir William Dyke was always ready to whip up, did not show himself unmindful of practical suggestions from whatever part of the House of Commons they came.

Thus matters progressed for several nights, though there was an ominous persistence of attendance on the part of Mr. Biggar and Mr. Parnell, the latter always sitting silent and bolt upright—suggesting the skeleton at the feast. Now and then, in the course of debate, Mr. Parnell interposed, and indicated how far-reaching are the wrongs of Ireland, which even permeate a consolidating bill like this. On Thursday the gathering storm burst, and for some hours the too familiar spectacle of Irish members in possession of the House was witnessed. The Irish members, properly jealous of the welfare of their national faith, were desirous of having Roman Catholic schools brought under the cognisance of the Act, and formally recognised as being of "educational efficiency." It appeared eventually that Mr. Cross had no objection to do what the Irish members wanted. But for upwards of half-an-hour he had no opportunity of indicating his assent. One after one the Irish members rose, fuming and threatening, and more than broadly hinting at obstruction unless their demands were complied with. After several attempts to rise, Mr. Cross put up Mr. Lowther, who was able gracefully to commence his early connection with Irish business by announcing this concession. But no sooner was it announced than up rose Major Nolan, almost literally bursting with excitement, to announce that nothing would be satisfactory unless special provision were made in the Act for two small schools in Tuam, which, it appears, would not otherwise profit by the new arrangement. It did not seem to strike the gallant major that the bill was made for Ireland, not for the parish of Tuam. But there are no bounds to the pliability of Her Majesty's Government. Mr. Lowther again rose, and promised that when the new clause is brought up Tuam shall not be forgotten; and so the major resumed his seat, still fuming and quivering with excitement.

No sooner was this settled than another difficulty arose. There is a provision in the Act for certain holidays, and Mr. Parnell wanted the claims of St. Patrick acknowledged by the British Government to the extent of fixing upon his *fete* day as the particular time at which a holiday decreed by the Act should be taken. To this also the Government consented; whereupon Mr. Johnston, the member for Orangeism and Belfast, rose in almost unspeakable wrath, and asked was it possible that the Government really meant this? The hon. member, who sits on the Ministerial benches, was literally gasping with pained surprise, and threatened that if the matter were seriously proceeded with, he should divide the House. This obstruction possessed the novelty of coming from a new quarter, and the position of the Government promised to become a painful one. But Mr. Johnston proved more tractable than his countrymen further south, and though he challenged the motion when put from the chair, he did not further persist, and the Irish members had the satisfaction of having gained two victories over the Saxon in a single sitting.

If it were supposed that any benefit would accrue to the Government by reason of this concession, the hope was dissipated on Friday. With Irish members a bargain is all on one side. They hold the rod of obstruction over the head of the Home Secretary, and when he shrinks beneath it, and gives with both hands in expectation that he will thereby mollify the Home Rulers, they take the earliest possible opportunity of undeceiving him. Having given something to the Opposition Irish on Thursday, the Home Secretary rather felt bound to do something on Friday for an Irish supporter, and accordingly acceded to a proposal made by Mr. Mulholland, which would give some advantage to proprietors of flax factories in Belfast. This was one of the opportunities in which the Home Rulers revel. They delight to thwart the Saxon; but to do anything that shall aggrieve one of their own countrymen who abjures what they call the National Party is a luxury of the highest order. Accordingly, when poor Mr. Mulholland, strong in the support of the Government, regarded his new clause as virtually passed, he was confronted by his countrymen on the benches opposite, who in a body declared their intention to remain all night if necessary, and to prevent the clause being passed. They talked for some hours. But at length, it being already midnight, a division took place, and the amount of opposition was demonstrated by the fact that 143 voted for the second reading of the clause and twenty-seven against it; amongst the majority being many English and Scotch Liberal members, whose practical knowledge of business indicated that there was nothing objectionable in Mr. Mulholland's request. There remained a few new clauses to be discussed. But it is expected that another night will see the Bill through committee. Mr. Cross, not without reason, hopes to see the Act added to the Statute Book before Easter. The remaining business before the House consisted of a discussion on the incidence of the Customs duties on wine, on which Mr. Bright spoke as he did on a former occasion, when the subject came before the House. There was a general expression of opinion, in which the Chancellor of the Exchequer shared, that the question was one which required attention. But as Sir Stafford Northcote so far back as 1866, expressed a similar opinion, and as in the meanwhile nothing has been done, the matter does not seem so near completion as it otherwise might do.

The Eastern Question has flickered before the House night after night throughout the week, questions being sedulously put and cautiously answered. To-night answers were given in both Houses which happily indicate that we have reached the end of a long and critical stage, and that we may now begin to look forward to the time when the Eastern Question will disappear from those nightly included in the orders of the House of Commons, and will be displaced from its prominence in the newspapers. As usual Lord Derby was more communicative than Sir Stafford Northcote, who seems to take a curious delight in saying as little as he possibly can. Lord Derby's statement was as full as could be expected, and unexceptional in spirit. It was received with great satisfaction. In the Commons, when the several questions and preliminary matters had been disposed of—which was not till eight o'clock—the House went into Committee of Supply, and hon. members proceeded to listen to Mr. Hardy's statement on introducing the Army Estimates with feelings very different from what they might have experienced under other and not impossible circumstances.

AMERICAN NOTES.

(From our late correspondent in the United States.)

In closing the series of papers which have appeared during the last four months in the *Nonconformist*, under the title of "American Notes," it may be desirable to state the general impressions formed during a journey of 7,000 miles. Not that it is possible to present exhaustive conclusions after so brief a sojourn, even although every opportunity was taken of observing and inquiring among "all sorts and conditions of men." But there are certain social and political problems now being worked out in the United States, and there are some phases of ecclesiastical and religious life which cannot fail to awaken intense interest among Englishmen. Owing to the long-continued and widespread depression of trade, especially in the iron and coal industries, there are great numbers unemployed in all the principal cities. The universal testimony is that such distress has never prevailed at any former period, and the existing agencies seem powerless to cope with it. To a great extent the stagnation in most departments of commerce and industry is the rebound from a period of inflation and feverishness which came to an end about six years ago. The future was heavily discounted, and the bills have since been dishonoured. At present there does not seem to be any clear prospect of a revival of trade otherwise than in the gradual recuperation which a new and fertile country like America possesses. The mere trading element is vastly in excess. All the cities and towns are overcrowded with shops, or "stores," as they are termed, the proprietors of which can only thrive on each other's bankruptcy and ruin. Agents and middlemen of all descriptions present themselves in legions, adding to the market price of commodities without increasing their real value or adding to the production of the country whose wealth they so largely consume. It is impossible not to view with concern the fact that Americans, generally speaking, regard manual labour with disdain, and leave it to the Irish and foreigners of all kinds. The native-born American youths seek for situations as clerks and in stores, where they need not soil their hands, but may assume the garb and appearance of gentlemen. The girls will not, with rare exceptions, submit to what they regard as the degradation of domestic service. The "helps," as they are termed, are mostly Irish; and so are most of the unskilled labourers. In New York, Boston, Chicago, Philadelphia, and all the chief cities, hundreds of clerks and assistants may now be procured at salaries ranging from 20s. to 28s. a week. An advertisement of the kind is certain to be followed by an avalanche of letters from applicants, just as is the case at home. This is an evil which will gradually work its own cure, for when one branch of the labour-market becomes overstocked the surplus is sure to seek other outlets for employment.

Another cause for anxiety is the great increase of mendicants and tramps, especially since the close of the Civil War. Constant complaints are made in the newspapers of the terrorism exercised by idlers and vagabonds in the suburbs of cities and at detached houses in the country. In some of the older States, like Massachusetts, there has been in operation for some time a modified system of relief in the form of county poorhouses; but the number of those receiving aid and the cost of their support have hitherto been insignificant when compared with English pauperism. There are not in any of the States enactments similar to the Vagrant Act in this country, and hence the local authorities are perplexed in dealing with what threatens to become a grave nuisance. Americans have been accustomed to speak of abundance of work being ready for all willing and able to do it. But the fact is that the flood-tide of emigration has brought on its broad surface not a few who do not choose to work, and who have an unconquerable dislike to honest industry. Among the subjects discussed last autumn at the Saratoga meeting of the American Social Science Association, there was none of more genial interest than that which occupied the attention of the Conference on State charities. The principal topic in this department was the proper treatment of tramps and mendicants, and the distribution of aid by individuals and the State. Two papers read by Professor Francis Wayland, of Yale College, on "Outdoor Relief," and on "Tramps," attracted much attention at the time, and have since been published in a pamphlet form, and are having a wide circulation through boards of State charities and similar associations. Professor Wayland has made the matter a subject of thorough investigation and careful study, and these two papers contain in a concise form the result of his labours. It must not be supposed that eleemosynary institutions are few or feeble in the United States, or that there is a lack of support on the part of the public. In addition to the State and municipal organisation for dealing with the pauper and criminal classes, there are innumerable voluntary societies, having vast aggregate funds, and there are many benevolent individuals who devote their time and money to works of social amelioration. But in the present state of affairs all these but touch the fringe of the difficulty, which must be grappled with on a much more comprehensive scale, or it will speedily become unmanageable. The prisons also are being enlarged in the more populous States, as might be expected, and there is a disposition to adopt the best methods in dealing with the dangerous classes. Bodies like the New York Prison Association are doing good service by incessant vigilance over criminal questions, and especially by insisting upon a proper separation of classes, and of the remanded cases from those actually convicted. A gross anomaly at present obtaining is that witnesses, instead of being bound over to appear, are actually sent to gaol for safe custody, and sometimes are detained for months.

A system of national education prevails in nearly all the States; those of New York and Massachusetts in particular, being abundantly supplied with

elementary, grammar, and high schools. There are also numerous private colleges and public Universities; but with regard to the latter, a keen contest is waging between the advocates of denominational and State institutions. So far as education generally is concerned, perhaps it may be said that diffuseness and superficiality, rather than depth and solidity, are the result of the very wide and miscellaneous range of subjects now included in the course of study. The product is largely heard in the glib talk which meets the ear on all sides. One difficulty connected with education arises out of the claims of the Romish church to be permitted to impart her own dogmatic teachings. A great struggle is impending, and cannot long be arrested. The old battle fought out in European countries against Romish sacerdotalism and superstition, and against her stealthy attempts to override personal liberty and civil rights will have to be waged in America. Rome has made great strides there during the last thirty years, mainly owing to the four or five millions of Irish who have migrated thither, and have increased and multiplied at a rate far outstripping the native-born Americans. Among the latter, at any rate, in many of the cities, large families are discouraged and prevented, and if this goes on for ten years more the results will be appalling. It is impossible to do more than refer to such a question, but it is equally impossible to pass it in silence. The Romish Church is also carrying on an active and costly propaganda in the South, and is making strenuous efforts to gather the negroes into her fold, now that they are freedmen and voters. When they were mere chattels she did not trouble about them, but as potential citizens the case is far different. The music and millinery of the Romish ritual appeal to the sensuous nature of the negro, who is as pleased as a child with gewgaws and outward pomp and noise. The negro question is beset with difficulties, and these are taxing the thought of the wisest and best people. That emancipation was the right thing to do, cannot now be doubted. That the manumission of the slaves was so soon followed by the bestowal of the suffrage, must be regarded as a mistake, although it was done as a matter of political exigency and for party purposes. Most conflicting accounts are given as to the treatment of the newly-enfranchised negroes in the South, and nothing short of an independent commission of inquiry could settle the points in dispute.

All this is incidental to the existing condition of political affairs in America, which, speaking in general terms, may be described as abominably corrupt. There seems little to choose, in many respects, between the two great parties of Republicans and Democrats. Both are infected with a political taint, and both are unscrupulous as to the means employed to snatch a party victory. There are individual exceptions, as is the case with every system; but, unfortunately, the exceptions are very rare. An Englishman who has not travelled in the States or mixed freely with the people can have no conception of all that is involved in "lobbying" and "wire-pulling" and "log-rolling," and the other processes so familiar to partisanship across the Atlantic. Congress is not respected. Its members, speaking broadly, are known to be open to "influence." The State Legislatures are notoriously composed of inferior men, to whom politics are a mere trade for purposes of gain Concerning one of these bodies, a leading man said to me, in highly-spiced American vernacular, "If the infernal regions were raked with a small-tooth-comb they could not yield a worse set than the Missouri Legislature." That of New York is outrageously venal, and in varying degrees a similar remark applies to many other States. Intelligent, respectable, and devout Americans have themselves largely to blame for all this, because they have deliberately abstained from the performance of citizen duties, and have allowed the guidance of affairs to drift into the hands of mere adventurers and office-seekers and unprincipled demagogues. Thousands of the wealthy and influential classes refuse to attend the district conventions, or "caucuses," where the initial steps are taken in all electoral matters, because they will not encounter the rough elements there assembled, and because they despise the methods resorted to by party managers for winning the popular vote. Yet this abstention has had the effect of throwing power into unworthy and incompetent hands. Probably, with the equivocal blessing of universal suffrage, the immediate result might not be different, so far as regards the popular vote; but at the same time intelligence and high character ought to make themselves felt, and they might have arrested in some degree the downward course of partisan politics. In any case a testimony should be borne in behalf of national honour and integrity. As it is, the whole system of government—municipal, State, and Federal—is injured and degraded. Things are said and done for party purposes which would be scorned and scouted in private life. Frightful jobbery is perpetrated in the appointment to offices. Men of notorious incompetence and of scandalous character are nominated to responsible posts. Those which are elected by a popular vote, such as judgeships in various States, are manipulated by clever intrigues. With every new President a clean sweep is liable to be made of all postmasters, Customs officers, and others in the employ of the Central Government at Washington, in order to place this large amount of patronage in the hands of the new Cabinet, or of another party. This brief tenure of office, and the miserable pay attaching to it for the most part, present strong temptations to men of no moral principle to make hay for themselves while the sun shines. Hence the profligate venality of which so much has been heard. It is not spoken of in a corner and secretly, but without disguise, and, sad to say, by many without a blush. Public morality is being sapped and weakened by all this, and the numerous cases of defalcation and breach of trust are not surprising.

Yet there are hopeful signs. A better public sentiment is appearing. Within the last twelve months meetings of respectable and influential citizens have been held to protest against the existing condition of things, and to agitate for a needed reform. It is not improbable that an independent and patriotic party will gradually organise itself on broad national grounds as an escape from mere partisanship and from political tricksters. Notwithstanding all that has been written above, it must not for a moment be supposed that universal sombreness and wrong-doing prevail. Many bright and glorious tints belong to the picture, and in former letters these have been not sparingly shown. They, however, are not the best friends of America who flatter her people to the top of their bent, and encourage the "spread-eagleism" that is ready enough to break forth. A cheerful optimism pervades the minds of many Americans, and while admitting the political and socials evils that exist they have a blind faith that, somehow, all will turn out right. Doubtless this will be the case if wise and upright men firmly seize upon and retain the helm; but not if everything be left to the all and sundry, or to chance. The churches can do much to inaugurate a new era if they are only true to themselves and their master. Ministers and leading members have thrust upon them a grave responsibility which they can evade only at their peril. Recent events indicate that they are rising to a sense of duty and of privilege. Some knotty questions have to be unravelled in politics, in morals, in science, in commerce, and in social life. The newspaper Press needs to be purged and elevated. Trade has to be placed on a sure and honest basis. The resources of the country are practically illimitable, and they only require steady and careful development. The mineral wealth, vast though it is, must always stand second to the enormous grain harvests and meat supply which the United States can raise. Here lies the chief hope of the future. In the report of the last census of the United States, taken in 1870, it is stated that 995 out of every 1,000 farmers till their own land. The owner, if he does not care to work it himself, or if he has more land than he can personally supervise, will allow some competent man to do so, finding the necessary stock and implements, and receiving as rent two-thirds of the produce. But the aim of all agriculturists is to secure land of their own, for which purpose they go west, where hundreds of thousands of acres of prairie may be bought at a dollar and a quarter an acre. Immediate payment even of this small sum is not required, so that a settler having a little capital can at once devote himself to clear the land and raise a crop, the produce of which will serve for his immediate wants. It must not be disguised, however, that this involves much hard work and not a few privations. The great distance from towns and villages, the difficulty of procuring stores, and the lack of social and educational advantages, all combine to render the position of the first settlers in new districts peculiarly trying. Unfortunately, many have treid it with no knowledge of practical farming, with no capital, and with no ability to endure the roughness and to surmount the difficulties of such a life. In the older States, few positions are more enviable than the life of a farmer. He has no landlord to please or to fear; his land is his personal property; game laws are unknown; a ready market is found for his produce; he need not spend one-half or one-fourth of what it yields; and yet he may live on the best of provisions and enjoy all the comforts and not a few of the luxuries of life. During a drive of some fifteen or sixteen miles in that part of New York State bordering on Hudson River, and some ninety miles north of New York, more than than thirty large farms were pointed out, the owners of which are men of wealth, and four of whom were worth more than a million of dollars each, all made by farming. The houses are, for the most part, large and well furnished, presenting within the appearance of comfort and refinement, while all around were substantial possessions.

Correspondence.

THE PASTORS' RETIRING FUND.

To the Editor of the Nonconformist.

SIR,—Will you kindly favour me with space in your columns to make known the munificence of a good friend of the Pastors' Retiring Fund, and to invite co-operation and emulation? This liberal friend has offered to the managers the sum of 10,000*l.*, to be divided into two portions of 5,000*l.* each, one portion to be applied to the augmentation of the present capital, and one to the formation of a plan for enabling pastors to provide annuities for themselves on an equitable basis. He desires that in each case his gift shall be so supplemented as to raise 25,000*l.*, or 50,000*l.* in the whole, and he engages to pay 1,000*l.* as soon as, for either object, 4,000*l.* can be raised, and so on to the completion of the project, which he hopes may be in about five years from the present time.

The London managers are putting themselves into communication with the Congregational ministers of England with the view to ascertaining how far a plan of the proposed nature would be desirable and acceptable to them; and should the response prove general and favourable, their intention is to perfect and launch the scheme as soon as possible. But this must occupy some time, and need not hinder the immediate acceptance of the other part of this noble challenge.

In the eighteen years of its existence, the Pastors' Retiring Fund has distributed nearly 50,000*l.* in annuities to about 230 aged and infirm Congregational pastors, and at the same time perpetually augmenting its capital, which now reaches the value of fully 100,000*l.* The present challenge, if cordially accepted and so carried to a successful issue, may be reasonably expected, in combination with the annual contributions of the churches, which are steadily advancing, to provide for the retirement of the pastors of the body for at least a generation. At present a considerable—though, happily, a diminishing—number of applicants have always to stand over from time to time, awaiting their turn for receiving the benefits of the fund; but if this addition can be speedily made, it may be hoped that there would be a clean page after each half-yearly allocation.

The London managers have felt that it was their duty at once to call public attention to this offer, in the earnest hope that a spirited and liberal response will be forthcoming from the wealthier members of the body, so that they may be enabled with as little delay as possible to secure the fulfilment of the generous promise of their friend.

I am, Sir, yours very sincerely,

ROBERT THOMAS VERRALL,
Secretary Pastors' Retiring Fund, Memorial Hall, Farringdon-street, E.C.

March 4, 1878.

SERVICES FOR TOURISTS ON THE CONTINENT.

To the Editor of the Nonconformist.

SIR,—Some time ago a letter in your columns directed attention to a matter that I think we, as Nonconformists, should take up. I refer to the question of services on the Continent in the vacation time. Not unfrequently are Nonconformists and Liberal Episcopalians pained at the bigotry that is exhibited by the clergy who take the services in English on the Continent. I remember a letter to your paper on the subject from the late respected Mr. Mannering, where the writer gave his experience of the narrow-mindedness I have referred to. Even when the officiating clergy do not positively *offend* Nonconformists, they frequently ignore any Protestantism save their own. In Chamounix, two years ago, I was painfully struck with this. The service I attended was Evangelical and refreshing, the sermon good. But in appealing for contributions the preacher never said, "Give all you can, as we are the only Protestant church here. We ignore

our differences as Protestants as much as we can, and try to make our Church here the representative of Protestantism generally." He said, "Give all you can, because we only represent the Established Church of England," &c., &c. Now, as some of us were Nonconformists, and many were Americans, it seemed to me very out of place to put his request for funds on so narrow a basis. Because of his want of catholicity I only gave half the subscription I intended. In countries where Popery is found in power, should we not, as Protestants, try and present a *united* front to our Romish friends? As long as the churches for tourists are entirely in the hands of Episcopalians, we need not expect to find excessive catholicity of feeling. But the Free Church of Scotland is doing a good work on the Continent. Is it not possible for us Nonconformists to unite with any Liberal Episcopalians who will join us, and start services during the summer months at all the large towns of the Continent, where tourists gather in considerable numbers? Every year scores of our ministers go abroad, and by a little management, without sending any fixed chaplain, we might have some first-rate preachers in all the large tourist-visited spots. By arranging matters well, having got the names of ministers who purpose travelling abroad and the time they intend going, all might be settled. Thus the tourists would be sure of having a good, liberal, unsectarian service, and the pla es would reap some spiritual benefit.

Yours very faithfully,
FREDERIC WILKINS AVELING.

PATRIOTISM.

To the Editor of the Nonconformist.

SIR,—What is patriotism? You have taught us much concerning the "Dissidence of Dissent and the Protestantism of the Protestant religion"; cannot you add to our debt of gratitude by throwing some light upon the much-vaunted duty of the present crisis—patriotism? Mr. Joseph Cowen, Mr. Layard, and Lord Beaconsfield, with their three organs, the *Morning Post*, the *Daily Telegraph*, and the *Pall Mall Gazette*, tell us that patriotism consists in an undying hatred and distrust of Russia. We must utterly disbelieve every word she utters, misrepresent every action she performs, pour contempt on every profession she makes, see the devil incarnate in all her statesmen, and smell brimstone in every despatch she writes, or cease to call ourselves Englishmen. I for one fail to see it. My sympathies have gone out unreservedly towards a gallant people who at the call of humanity have buckled on sword and gauntlet, and faced the perils of war. As I have watched the heroic bands pursuing their mission of redemption for a prostrate race, I have not had the heart to ask myself as to the bearing of the conflict on my own affairs as a member of the British Empire. My one feeling has been that of profound humiliation that the England of a Cromwell should have turned a deaf ear to so piercing a cry of distress as that which has thrilled the Russian heart. But this, I am told, is intensely unpatriotic. My first duty is to hate Russia with all my heart and soul; and the second is to believe most sacredly in the immaculate conception of the British Empire. All English statesmen, ambassadors, consuls, and such like are necessarily honest, straightforward, and sincere, and all Russians are necessarily the reverse. True facts may seem to militate against the theory, but national antipathies are stronger than facts, and therefore so much the worse for the facts.

Such is the new gospel of our latest political alliance—Radicalism and rowdy Toryism!

Now, Sir, I beg to record my emphatic protest against such reactionary political teaching. I hold that the past history of a people, be it what it may, is no legitimate bar to present action. Because Russia may have acted the part of a foe to freedom in the past, she is not therefore for ever disqualified for the work of deliverance from oppression. What nation dares refer to its past history? What infinite blunders and crimes England has perpetrated during the last hundred and fifty years! What oceans of blood and millions of treasure have been squandered on wicked and worthless objects! Talk of Poland! For each vulgar thrust at liberty given by Russia there, the historian could find a dozen given by our Tory Governments either at home or abroad. The cynical indifference of Lord Derby to the throes and convulsions of the Christian States in Eastern Europe a year and a-half ago, and of others a decade or so earlier, is in my judgment, a far greater crime than any that can be laid at the door of the present Czar or his Government. I say nothing about the speeches of Lord Beaconsfield a year ago, or the doings of the whilom Radical of Southwark at Constantinople. The truth is our assumed superiority to Russia is mere pharisaic pride. We have gone on saying, "We are the people, and both wisdom and virtue will die with us," so long that we have come at length to believe it. In the midst of almost universal religious unbelief we retain an unwavering faith in our heaven-born mission, and our election to supremacy as a nation. Like the ancient Jews, we deem all outside our boundaries accursed. Yesterday it was the French whom we were called upon to anathematise, and to-day it is the Russians. Germany and America have also had their turn; and, in all probability, the next recipient of our ever-bubbling-over patriotic ire will be the to-day-pitied Turk. He is in course of transferring his favours to Russia, and soon, doubtless, the word will go forth, "Let him be crucified!" The unfortunate Server Pasha, whom our irate ambassador at the Porte has had punished for the old offence—speaking the truth—is but the forerunner of what will probably be a long line of victims to our insular pride and officiousness.

If our present policy of brag and bluster be persevered in, there is a strong probability of war, and then we may have brought home to us in a very unpleasant manner some results of our national bigotry, miscalled patriotism. I am quite willing to receive instruction on the subject; but at present my conviction is that the fussy sentiment which to-day passes current amongst us as patriotism, and which received so timely an impulse from the lamentable rhetoric of Mr. Joseph Cowen, is the most perilous nonsense of modern times. It enables one to realise as a probability what I, for one, never before even thought of as a possibility, the subsidence of our national strength. Hitherto a belt of moral force has surrounded us. We have been strong in the sympathies of free peoples. The enslaved, the down-troddon, and the oppressed of all climes have thought of our island home as the citadel of freedom. This high honour is ours no longer. In declining to render either moral or material support to patriotic States when goaded by a cruel and oppressive Government to revolt, we lost at least this crown of glory. Russia has picked it up, and bids fair to occupy the position in the world which heretofore was ours.

Clifton, Feb. 25th, 1878. A. C.

THE TREATY OF PEACE SIGNED.

The treaty of peace between Russia and Turkey was signed at San Stefano on Saturday, the twenty-third anniversary of the death of the Czar Nicholas and of the accession of the present Russian Emperor to the throne, and the fact was on Sunday announced by the Grand Duke Nicholas to the Russian soldiers, who, to the number of 31,000, were reviewed within two hours' march of Constantinople. A *Te Deum* was also performed in celebration of the event, and great enthusiasm prevailed. The *Times* correspondent in St. Petersburg telegraphs that the news was received with equal enthusiasm in the Russian capital. On Sunday an immense crowd assembled in front of the Palace, and sang with uncovered heads their national anthem, "God save the Czar." Rarely, it is said, have the people of St. Petersburg exhibited such fervour. As to the terms which have been exacted from Turkey, we are told through Reuter's agency, from Constantinople, that Russia has given up her claim on the Egyptian and Bulgarian tributes. The St. Petersburg correspondent of the *Times* says:—"I am able to state that neither a portion of the fleet nor the Egyptian tribute has been demanded or is included in the conditions. There is no interference with the hypothecated revenue. As to the indemnity, nothing has been definitely settled, but it will principally be territorial in Asia, including Kars and Batoum, but not Erzeroum. All the conditions between Russia and the Porte affecting Montenegro, Servia, and Roumania, are agreed upon. Salonica and Adrianople are not included in the new Bulgaria." Again, the *Daily News* correspondent at San Stefano says, with reference to the terms forwarded last week from Constantinople:—"General Ignatieff informs me that the conditions of peace published in the *Levant Herald* and other papers are purely imaginary. He has never made any proposals respecting the Turkish fleet or part of it. He has never mentioned the figures of the indemnity, because this question has not yet been discussed. The whole negotiations hitherto have turned on Bulgaria. There has never been any question of applying the Egyptian tribute in payment of the indemnity. The newspapers received these statements from persons in high positions who wished to work public opinion by giving forth conditions which are utterly false."

The delay in the signature of the treaty of peace was caused, according to the correspondent of the *Daily News* at San Stefano, by the very natural reluctance of the Turkish representatives to sign such undoubtedly harsh and humiliating terms. His statement, slightly abridged, as follows, is in the main confirmed by the *Times* correspondent:—

The negotiations had been going on slowly (at Adrianople), although Safvet Pasha was supposed to have full powers to treat. He, in fact, continually refused to accept point after point without orders from Constantinople, and telegraphic communication was constantly mysteriously interrupted. He was three or four days getting an answer. It was the same with the telegrams to General Ignatieff. They were four or five days *en route*. General Ignatieff here received telegrams sent to Adrianople four days before. Then Safvet Pasha was taken ill, and it was with the greatest difficulty General Ignatieff could get him to go on with the work. He wanted from the first to await the arrival of Sadoullah Bey from Berlin. He had completely forgotten the whole programme of the Conference last winter, and had to be continually referred to it. Again, he did not know the lines of delimitation agreed upon in the armistice, and had no map. He had to accept whatever the Russians told him on this head. One day he complained to General Ignatieff of the depredations of the Circassians in some village south of Sofia, and asked if the Russians could not stop it. General Ignatieff showed him that this village was on the Turkish side of the neutral ground, and therefore it was the business of the Turks to keep order, but offered to send Russian troops there if he wished to punish the Circassians. Under such circumstances it was most difficult to push the negotiations rapidly. General Ignatieff said the end of it would be that he would have to deliver an ultimatum in order to get peace signed. Then came news of the fall of Server Pasha, and Safvet said that the negotiations must be suspended until further orders. This was the last straw on the camel's back. It was immediately decided to go to San Stefano, the consent of the Turks to that step having been previously obtained.

The Vienna *Political Correspondence* publishes a letter from St. Petersburg, emanating from a high semi-official source, wherein exception is taken to the Austrian Government's proposal for a credit of 60,000,000 florins. The letter says that even though this credit may not be intended for armaments directed against Russia, it nevertheless outwardly places Austria upon the same line and footing as England. It further states that Russia has certainly no objection to an Austrian occupation of Bosnia and the Herzegovina. The *Standard's* correspondent at Vienna says:—"In about ten days the Austrian troops will march into Bosnia. This will meet the wishes that have been expressed at Berlin, while it has been expected by the British Foreign Office as a proof of good faith between England and the views entertained here." The *Daily News* has also the following from Vienna:—"All reports agree that the speedy occupation of Bosnia and the Herzegovina is as good as resolved upon."

THE POLICY OF THE NEW POPE.

This subject is discussed in an interesting letter from the special correspondent of the *Times* at Rome, based upon a Pastoral issued by Cardinal Pecci to the faithful in the diocese of Perugia just before his election to the Pontifical chair. The drift of his homily was that human societies cannot dispense with morality; that the basis of all morality is religion; and that the State cannot be separated from the Church, and the attempt to sunder them is ruin to both. The argument, as the Pope handles it, is specious, but it deals not with the main difficulty. Leo XIII. is the 258th Pope, and theocracy has held sway in Rome for the best part of fifteen centuries. Spiritual authority, backed by all the strength of carnal weapons, has not enabled the Church to prevail against "the Gates of Hell." The Papacy, and with it religion as enforced by the temporal power, has succumbed, and its ascendency cannot be re-established without the disruption of the Italian kingdom and a return to that alternative of French or Austrian domination in the Peninsula from which the humane and generous mind of the new Pontiff would recoil, even were not the result sure to turn out as fatal to the interests of both his Church and his country as it has invariably proved in former ages. The Church of Christ cannot hereafter be built on the rock of earthly sovereignty, as Leo XIII. must feel, whatever protest, as a mere matter of form, he may put forth to denounce the revolution which compassed its overthrow. The Italians must be won back to faith by persuasion, and it is to this task that the Pontiff devoted himself when, three days after the death of Pius IX., he indited that charge to the clergy and laity of his Archiepiscopal See which is now read as the programme of the new Pontificate. His appeal to the faithful could not be more earnest; it could not be moved by a more active earnest zeal, nor could it be more touching or impressive.

No doubt the Pope thinks, most reasonably, that social perfection would best be obtained could the State be organised on the model of which Christ laid out the ideal of the Church. The question is only how such a consummation may be brought about if faith can no longer be enforced, if the Church can only exercise spiritual authority and the State is no longer to lend her the argument of its "secular arm." The new Pope, it is true, seems to have faith in the exercise of their free rights on the part of pious believers. He is a disciple, or master, in the Riario Sforza and Father Curci school. He thinks that good Catholics should be "up and doing"; that they should press in at the polls, carry the provincial and municipal, even the Parliamentary elections; invade councils and chambers, lift up their voices, and carry the victory by mere weight of numbers. The same battles

have been fought and won in Belgium; the same war is being waged with alternate success in France. Why should not the experiment be tried in Italy also, especially under a Pope who has both the courage and energy—the "lion's" nature—befitting him to take the lead?

Only for the reason, perhaps, that Italy is not Belgium or France, and that the faith of which the thirteenth Leo is the champion has lost its hold upon the country; that there is no people in the world among whom, apart from outward practices, true, deep, religious feeling is more utterly and hopelessly extinct than among the Italians. The Pope can attempt nothing by force; he will achieve nothing by persuasion—not, at least, unless he venture on such salutary reforms as may yet be practicable, such as the abolition of the compulsory celibacy of the priests, the demolition of the legendary House of Loretto, the discountenancing of such miracles as Lourdes, La Salette, and the like. Can the Pope ever dream of such innovation, and will he risk it? Pius IX. dared to initiate political improvement, and lost his throne. Will Leo XIII. try religious reform, break with deep-seated superstition, and thereby ennoble and hallow, and so save, his spiritual authority?

The Roman correspondent of the *Pall Mall Gazette* writes:—"The new Pope is not making himself popular with the inhabitants of the Vatican; on the contrary, he has given most of them orders to quit. You will probably be surprised to hear that the population of that enormous palace amounts at the present moment to 2,348 persons. The prelates and their households number 476; gendarmes, halberdiers, 476; the Palatine Guards and their families, 1,280; servants and others, 361. After the entry of the Italians, one family after another obtained permission to inhabit the Vatican—some of the prelates, because they were supposed to be in danger of the populace; Kanzler, the head of the Papal army, in order to be ready at a moment's notice. The Jesuits were invited by the Pope himself; nor had he during his lifetime the heart to dismiss any who had remained faithful to him in his misfortunes. His successor, who until quite recently lived at Perugia, has none of these ties. Without any special feeling for or against Leo XIII. it is probably safe to affirm that he is an honest man and a good churchman; that he will by no means help on the renunciation of the temporal power, but at the same time, having little hope of its recovery at the present moment, will not raise up fresh obstacles by promoting futile demonstrations and baneful agitation. As soon as the foreign cardinals have returned home, and affairs get back to their normal condition, the new Pope will dedicate his attention to the internal government of the Church. Foreign missions will have his special attention, and the vacant sees of Italy will probably be filled up."

Leo XIII., overruled by the Jesuits and the Ultramontane cardinals, agreed that his coronation should be private. The ceremony took place in the Sistine Chapel on Sunday. The cardinals and prelates of the Roman Church, the members of the Diplomatic Body, and a few other personages attended the ceremony, which commenced at half-past nine o'clock and terminated at half-past one. On the conclusion of the service the Pope was borne to his apartments upon the sedia, blessing as he went the crowd that gathered round the procession. In the evening the partisans of the Pope illuminated in honour of the event, and their windows were smashed by the populace, who had to be dispersed by the troops. The *Times* correspondent observes:—"The tow burnt before the Pope's august presence, with the usual '*Sic transit gloria mundi*,' is on this occasion a reality. The glory of the Papacy as a worldly power has passed away. The city and the world unblessed know nothing of the doings of the Vatican and of the grand Church overshadowed by it. The cannon of the Castle of St. Angelo are silent; there is no glitter or massed battalions; the kingdom of Christ's Vicar is no longer of this world. The High Priest has laid aside his sceptre; faith can no longer, even in Rome, be enforced at the bayonet's point; a great revolution is accomplished; the æra of Pope-Kings is over."

The Pope has appointed Cardinal Franchi as Secretary of State. It is stated that as soon as the Catholic Powers who have direct relations with the Vatican were informed of the intention of the Pope to confirm Cardinal Simeoni in his post of Secretary of State, they made some observations on the subject, which were supported by some of the cardinals. Thereupon Cardinal Simeoni at once tendered his resignation, and the appointment of Cardinal Franchi in his place followed.

The Baptists in Boston have subscribed upwards of 20,000*l.* for the establishment of a denominational newspaper in that city.

Mayfair states that the Baroness Burdett-Coutts has made arrangements for securing the lease of Drury Lane Theatre, which is about to fall in; and that she proposes to conduct the establishment on a scale with which no State-supported theatre in Paris or elsewhere may vie. It is added that the new manager will probably be Mr. Irving.

In digging out soil for foundations on the Field House Estate, Eastbourne, a curious archæological discovery has been made. The remains of the outer wall of a Roman villa have been brought to light, and a tesselated pavement of some extent has been unearthed.

Epitome of News.

The Queen, Princess Beatrice, and the Duke of Connaught attended Divine service on Sunday morning in the private chapel at Windsor Castle. The Rev. T. Teignmouth Shore preached. Sir Stafford and Lady Northcote and Sir Howard Elphinstone dined with the Queen on Saturday.

It is still uncertain when the Duke of Edinburgh will return to England, but his departure will not be delayed after the arrival of H.M.S Sultan at Malta. The Duchess of Edinburgh will probably make a short visit to St. Petersburg on her way to London.

Prince Leopold arrived at Nice on Saturday evening.

Earl Russell is so much better that he is now able to be moved from his bedroom to his sitting-room daily.

Mayfair speaks of the Duke of Connaught as having been unusually attentive during the recent marriage celebration at Berlin to the Princess Louise, third daughter of Prince Frederick Charles.

The marriage of Mr. Lionel Tennyson, younger son of the Poet Laureate, and Miss Eleanor Locker, daughter of Mr. Frederick Locker, the graceful lyrist, and the late Lady Charlotte Locker, took place on Thursday in Westminster Abbey.

Her Majesty held a Drawing-room at Buckingham Palace on Wednesday last, and there were a great many presentations.

Mr. Ruskin is seriously ill, it is stated, from overwork. His medical attendant on Saturday evening issued the following bulletin:—"Mr. Ruskin is a shade better, but still in such danger as to cause his friends the greatest anxiety."

Lord Bury has been appointed Under-Secretary for War in the place of the Earl of Cadogan, who has accepted the post of Under-Secretary for the Colonies. In the last administration Lord Bury held an office in the Queen's Household, which he only resigned on the eve of the dissolution of Parliament. Up to that time he had sat in Parliament as a Liberal. At the general election of 1874 he presented himself as a Conservative, but was contemptuously rejected. After another effort to get back to the House of Commons, he was called to the House of Lords in his father's barony.

A Cabinet Council was held on Saturday, at which all the Ministers were present.

Mr. J. Lowther received a deputation on Saturday, representing the licensed victuallers, brewers, and distillers of Ireland, who urged objections to the Sunday Closing Bill. The Chief Secretary denied that the bill was in any sense a Government measure, and said that Ministers had only undertaken to find a day for its discussion because the House had repeatedly affirmed its principle. The attitude of the Government towards it was one of conditional neutrality.

The Navy Estimates for 1878-9 were issued on Saturday. The sum required for the service of the year is 11,053,901*l.*, against 10,971,829*l.* in 1877-8, showing a net increase of 82,072*l.* The number of men is the same as last year, 60,000.

Mr. Alfred Erskine Hardy, a younger son of Mr. Gathorne Hardy, was on Saturday declared duly elected as member for Canterbury, in place of Mr. Butler-Johnstone, no opposition having been offered. Mr. Hardy's eldest son represents Rye.

Mr. W. Gore-Langton, of Newton Park, near Bath, will probably be the Conservative candidate for East Somerset, where there is a vacancy in consequence of the death of Mr. R. Bright.

The Lords' Committee upon intemperance are now taking the evidence of Scotch witnesses. Captain McCall, the Chief Constable of Glasgow, gave evidence on Friday as to drunkenness in Glasgow before and since the Forbes Mackenzie Act. It is said that the general effect of the Scotch evidence is to show an increase of drunkenness of late years.

On Saturday Messrs. Denny Brothers launched from their shipbuilding yard at Dumbarton a magnificent war yacht for the Sultan of Zanzibar, which is to be employed in stopping the export of slaves from the east coast of Africa. The vessel was christened the Glasgow, and will be commanded and officered from the Royal Navy.

The following City companies have become governors of the Invalids' Home Association (Home Hospitals) during the past few weeks, and have voted the following sums towards the first provisional capital of 10,000*l.*, of which 7,400*l.* has now been obtained:—The Clothworkers' Company, 150*l.*; the Fishmongers' Company, 105*l.*; the Merchant Taylors' Company, 105*l.*; the Goldsmiths' Company, 100*l.*; the Grocers' Company, 100*l.*; and the Salters' Company, 52*l.* 10*s.*

An important municipal election took place at Liverpool on Saturday to fill a vacancy in Everton Ward, which has a constituency of 20,000 electors, of whom about two-thirds voted. Practically, the election was a test of confidence or no confidence in the Government, and the Conservative candidate was returned by a majority of 2,839 votes.

A public meeting, representative of all shades of political opinion, was held at Oxford on Saturday to express the sense of the inhabitants of the county of the value of Mr. Henley's Parliamentary services. The meeting passed a resolution conveying to Mr. Henley an expression of the grateful recognition by the county of his long and eminent services, and it was determined that a piece of plate should be presented to him.

The Lord Chancellor has appointed Sir James Fitzjames Stephen, Q.C., a Royal Commissioner, to go the Western Circuit, in place of the Lord Chief Baron, whose continued indisposition prevents him from going, as arranged.

The present Parliament, having first assembled on the 5th of March, 1874, was four year old on the 5th inst.

A return presented to Parliament of the quantities of dead meat imported into the United Kingdom from the United States from August, 1877, to the end of January, 1878, shows that the total amount was 24,819 tons.

Mr. Gladstone, writing to a friend in Lancashire, who had drawn his attention to some local calumnies, has just replied:—"Calumny is everywhere rife in default of argument. If I spend my time in defending my past life, which has been passed in the face of my countrymen, I must withdraw it from the defence of a great cause which I have at heart."

The old-established banking-house of Messrs. Wills, Percival, and Co., of 76, Lombard-street, stopped payment on Friday. The liabilities are about 650,000*l.*, and the failure is attributed to heavy losses by bad debts, chiefly to the embarrassments of Messrs. Gerussi Brothers and Co., Levant merchants, whose stoppage for 150,000*l.* has since been announced.

The Workmen's Hyde Park Peace Demonstration Committee have issued an address to the men of London, calling upon them once more to meet in Hyde Park, "both to protest against any policy on the part of the Government leading to war and against the organised attempt to interrupt and prevent your right of meeting." The demonstration is fixed for Sunday next, at four p.m.

Members of Parliament are indulging in the hope of a much longer recess than usual at Easter and of an earlier rising in the autumn.

The slave-trade around Zanzibar has become a thing of the past, owing to the vigilance of the British cruisers, especially the boats of Her Majesty's ship London.

The supplementary elections to the French Chamber of Deputies on Sunday resulted in the return of ten Republican and four Conservative candidates. The latter, including the Duke de Larochefoucauld-Bisaccia, had already been returned, but their elections were quashed by the Chamber. Three second ballotings will be necessary.

A duel with swords was fought on Saturday between two members of the Chamber, M. Thomson and M. Paul de Cassagnac. The duel arose out of some remarks exchanged between the two combatants during a recent debate. M. Thomson was wounded in the neck, but not seriously. This was M. de Cassagnac's fifteenth duel.

A despatch from Havana states that the number of Cuban insurgents who had surrendered was 1,800 men and 1,000 women and children. Others were expected to surrender, and peace was regarded as certain.

The Prince of Wales, as President of the British Commission to the Paris Exhibition, accompanied by Lord Lyons, Sir Richard Wallace, and Colonel Ellis, visited the offices of the Commission on Saturday. After the usual formalities his Royal Highness paid a visit to the works in the Champ de Mars, devoting special attention to the British section, and said he was much gratified at what he had seen.

The *National Gazette* of Berlin states that the Emperor's decision in regard to the resignation of Herr Camphausen is that there is at present no reason for his resignation, and that the Minister should await the resolutions of the German Parliament on the taxation bills. The Berlin correspondent of the *Morning Post* says that, in view of the gravity of the situation, the Emperor has expressed extreme unwillingness to part with any of his Ministers until things have assumed a more settled aspect. Attempts have been made to bring about a reconciliation between the Government and the National Liberal party, but thus far those attempts have failed. The National Liberals profess themselves determined to vote no new taxes unless "constitutional guarantees" be given them. The Government has offered no such guarantees.

The ceremony of presenting King Humbert with the Order of the Garter took place at the Quirinal on Saturday. The Duke of Abercorn, in handing to the King the insignia of the Order, expressed the feelings of sincere friendship entertained by the Queen of England for His Majesty, and Her Majesty's wishes for the happiness of His Majesty and his family. King Humbert, in the course of his reply, said:—"The bonds of mutual friendship and confidence which attach me to your gracious sovereign and unite our respective States possess the most solid foundations in the traditions of our houses and the history of our peoples, whose mutual sympathies have never for a single moment been checked."

"The Divine Life," by Dr. Kennedy (published by the Religious Tract Society), which was noticed in our columns lately, is, we understand, a reprint in a larger form of a work originally published some twenty years ago.

Mr. H. M. Stanley has, according to the *Publishers' Circular*, set himself the Herculean tasks of writing in about seventy days the 800 pages of octavo print which will form the two volumes of his work, and which are expected to be ready for publication in May next. The title is, "Through the Dark Continent; the Sources of the Nile; around the Great Lakes, and down the Congo."

Miscellaneus.

A New England novel by Mrs. Beecher Stowe is to be published shortly. It will be entitled "Poganuc People."

The death is announced of Mr. Joseph Bonomi, who was for many years curator of Sir John Soane's Museum in Lincoln's-inn-fields, and was famous amongst Egyptian scholars for the beautiful accuracy of his hieroglyphic transcriptions.

M. Taine, the well-known author of a "History of English Literature" and "Notes on England," is announced as a candidate for the chair vacant at the French Academy through the death of M. Thiers.

Science has sustained a signal loss in the Padre Secchi, who died last week at Rome. He is said to have been the most genial of Jesuits, and when lately interrogated as to how he reconciled science and religion, he said, "In the former I follow nature; in the latter the Pope" His unpublished writings are said to abound in matter of rare scientific interest. His work on the sun will shortly appear in an English translation by Mr. Proctor.

THE EXPLORATION OF AFRICA.—At a meeting of the Committee of the Aborigines Protection Society, held on Friday, Mr. R N. Fowler in the chair, it was resolved that the best thanks of the committee be presented to Colonel Henry Yule, C.B., for the able and convincing manner in which he has defended the cause of humanity in recent discussions concerning Mr. Stanley's proceedings at Bambireh, and that the committee also desire to express the satisfaction with which they have read the instructions given by the African International Association at Brussels, believing that those instructions are eminently calculated to prevent wars with the natives.

NEW GUINEA.—The *Manchester Examiner* has received the following important communication from the Rev. S. M'Farland (of the London Missionary Society) as to the result of his recent labours and explorations in New Guinea:—"We are returning from our long-projected, very interesting, and successful trip to the east of New Guinea. We have succeeded in establishing mission stations at East and South Capes, with the idea of opening up both sides of the south-east peninsula. We have also formed a station on Teste Island as a retreat if necessary. The natives are numerous, and our intercourse with them was peaceful. Our small craft was surrounded by more than a hundred canoes and katamarans at one time. We have located ten native evangelists (the Rev. J. Chalmers remaining with them), with every prospect of success. Gold has been discovered in the Port Moresby district, both in quartz and sand, in several places. Accounts of the discovery will appear in the Sydney papers. We must now go in strongly for annexation in the interests of the natives. There may be a rush. We have got the Ellengowan again at work, thoroughly repaired, and fit for good service; and the healthy, fertile, and populous appearance of the east end of New Guinea encourages the hope that the future of our mission to this great land will be brighter than it has been in the past."

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.—Deputations from this association, at the head of which are the honoured names of Edward Baines, of Leeds, and Samuel Morley, M.P., have recently visited the Nottingham Congregational Institute, and Rotherham College, and at both places received a very kind welcome and attentive hearing. The Reverends G. Snashall, B.A., of Chesterfield, and J. Morley Wright, of Leicester, formed the Deputation to Nottingham, which they visited on Tuesday 26th ult., when the Principal, the Rev. J. B. Paton, M.A., took the chair, expressing his full sympathy in the object of the visit, and forty-two of the students gave their presence. Mr. Snashall addressed them upon the political, social, and commercial aspect of the question; and Mr. Wright took up the religious argument, especially referring to the teaching of St. Paul in 1 Cor. viii. The students then put a number of questions to the deputation, and eventually agreed to form "The Nottingham Congregational Institute Total Abstinence Association" with a secretary (Mr. Mannington), treasurer, and committee of six. There are fifty-eight students in the house, all of whom it is believed are total abstainers. The deputation to Rotherham consisted of the Revs. John Calvert and T. Main, of Sheffield, and J. Morley Wright. They visited the College on Friday, the 23rd ult. There are twenty-six students in the house of whom nineteen have given their adhesion to the Congregational Total Abstinence Association, including six out of the seven seniors. Two are absent owing to personal or family affliction, and it is hoped will join the cause on their return; two or more would become members but for medical advice, and will use their influence in favour of the association; and of the remaining three, not one is opposed to the work, but they are not convinced of the individual claim of total abstinence upon them.

WORKING GIRLS INSTITUTES AND HOMES.—Tuesday Feb. 26 witnessed the opening of the first of these institutes, designed to constitute useful and improving places of resort for girls, who, being employed during the day in factories and workshops in the metropolis, have nothing worthy of the name of "home" in which to spend their evenings after the labours of the day have closed. This pioneer in the work is situated in St. Leonard-street Bromley-le-Bow, the building being known as "The Old Palace," which was used by James I. as a hunting-box in connection with Epping Forest. It appears from official returns that there are about 30,000 females working in Middlesex in the manner just indicated, besides those who labour at their own dwellings, nearly 2000 being employed in the match factories in the neighbourhood of Bromley; and in such institutes as that now inaugurated, rooms will be set apart for reading and amusement, classes formed for sewing, and elementary education, and arrangements made for those who live at a distance to cook their food, whilst for those who have no homes sleeping accommodation will be provided at a moderate charge. The movement is quite unsectarian, and the visitors at the opening included several clergymen and several Nonconformist ministers of the district. At a public meeting in furtherance of the object, held in the evening at the Cannon-street Hotel, the Earl of Shaftesbury presided, and was supported by a Mr. A. McArthur, M.P., Mr. S. Hope Morley, the Rev. R. C. Billing, Mr. John Macgregor, Mr. Pascoe Fenwick, hon. secretary, &c. The Treasurer, Mr. James Engelbert Vanner, in an opening statement, mentioned that the Bromley Institute provides beds for thirty or forty persons without a settled home, and pointed out how dependent the movement is for development on a liberal supply of funds from the benevolent Christian public. Lord Shaftesbury, in urging the claims of the movement, said that if people would but take the trouble to see with their own eyes the position of great numbers of females in different localities, and were to observe that nothing was done to improve them in body or mind, that would be better than ten thousand public meetings. For many years efforts had been directed to the improvement of the position of the male sex; but very little care had been bestowed on the female population, and it seemed to have been forgotton what an important part it played in the history of mankind. Thank God, they had now become wise, and had begun to perceive that on the female population must rest the hopes of the nation as regarded the future generation of wives and mothers. According to the last census returns the females of this country exceeded the males by 640,000, and the fact that so many females were doomed to celibacy greatly increased the need of institutes of that kind. Speeches on behalf of the movement were afterwards delivered by the Rev. J. M. Stalham, the Rev. John Kilner, Mr. John Macgregor, (who alluded to the success of similar movements for the benefit of boys), Captain John Smith, and the Rev. Charles H. Kelly. Among the subscriptions announced were £250 from Mr. P. Fenwick, £50 from Mr. George Sturge, £50 from Mr. A. McArthur, M.P., £21 from Mr. Francis Peek, and £21 from Mr. S. Hope Morley—the total being about £600. On the motion of Mr. A. McArthur, M.P., seconded by Mr. S. Hope Morley, a vote of thanks was given to Lord Shaftesbury for presiding. The vice-presidents of the institute are Sir Charles Reed, Mr. Samuel Morley, M.P., Mr. F. Peek, Mr. G. Sturge, and Sir Andrew Lusk, Bart., M.P.

EGYPTIAN OBELISKS.—Mr. Basil H. Cooper, B.A., read a paper on "Egyptian Obelisks and their Relations to Chronology and Art" on Tuesday evening, in the African Section of the Society of Arts. Egypt's obelisks, Mr. Cooper said, by breaking the monotony of the long horizontal lines of the temples at whose entrances they stood, exemplified her architectural art, and it was as things of beauty they had been transplanted to ancient and modern capitals. The fact that they were symbols and idols of the sun god, meant to picture forth his broadening beam, best explained the choice of their material, the flame-coloured Syenite granite, their form, and their monolith character, the worshippers scorning considerations of pains and cost. Hence, too, the care in polishing them, and the consummate art with which, by making the faces slightly convex, the Egyptian architects provided against an optical illusion which would otherwise have made them seem concave. As examples of Egyptian engineering were mentioned the extraction of these huge monoliths from the quarries, and their transport for long distances by land and water, as well as their erection. Then the engraver's art was called into requisition, producing those marvellous inscriptions cut so deeply into the hard granate with nothing but bronze tools, sometimes in *incavo relievo*, showing beneath the surface the feathers of birds and other like conscientious details. But the greatest miracle of Egyptian art was the invention of those oldest known symbols of human speech. The nearest parallel in modern times was their interpretation after the secret had been so long lost. Of this momentous discovery, made by means of the Rosetta Stone and one of the smaller obelisks, a rather detailed account was given. By this triumph of genius Young and Champollion had unsealed the fountains of Egyptian history. But the mathematics of history was chronology, and unfortunately, the views of Egyptists themselves as to the time-scale of the Pharaohs diverged to the extent of several thousands of years for the higher dynasties, and some hundreds for the lower. Still, Mr. Cooper said, there was no ground for despair. There was hope that the Rosetta Stone, which had already taught us to read, might yet teach us to cipher, by the light it sheds this time on the greater obelisks. Reckoning, with Professor Erasmus Wilson, that we have a dozen of these left, and allowing for two pairs among them, they stand for ten couples originally set up. Now, according to the extant inscriptions, as interpreted by the Rosetta, four of these ten erections were made on the first festival of the kind called, in old Egyptian, *set*, belonging to a thirty-year cycle. The obelisk of the Usertasen I., at Heliopolis; Queen Hatasu's at Karnak; that of Psammetichus II., at Rome, and our Needle, first set up by Thothmes III., are all thus dated. Of a fifth erection, that of the Flaminian Obelisk at Rome, the same thing is morally certain. As bearing the Royal rings of both Rameses II. and his father, Seti I., it stands on the dividing line between the two reigns, which is known to have coincided with such an epoch. Demonstrably, therefore, half the existing colossal obelisks are chronological monuments in the strictest sense of the term, and presumably the other half too. We were thus challenged by our Needle, on which Dr. Birch's textual emendation, since confirmed by a photograph, first replaced the date last October, to find out all about this 36-year cycle, which bade fair to prove the clue through the labyrinth of the Egyptian chronology. The Egyptian cycle he held to be not only analogous to the Arab 30-year cycle in use throughout the Moslem world, but in its older type to be all but exactly, and in a newer form to be substantially, identical with it. The 30 Arab years have each 354 days, except the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th, which have each an intercalary day at the end, thus making 10,631 days in all, or 29 of our years and about 5 or 6 weeks. In like manner the Egyptian cycle, as the monuments proved, must have had eleven *set-u*, or intercalations of a day each, and must have been of exactly the same duration. From hieroglyph dates inscribed in the Arabian peninsula of Sinai, under the Pharaohs of the sixth dynasty, the interval between the two first intercalation festivals was found to be just six times 10,631 days, and between the later date and another such festival, inscribed in the first year of Rameses II., just seventy-three times 10,631 days. Other monumental illustrations of the cycle were adduced, and its value in testing the chronology was pointed out. The test was then applied to the verification of the reader's own date for the synchronous erection of the pair of Needles by Thothmes III. at Heliopolis, and of Queen Hatasu's pair of obelisks at Thebes—viz., August 28, B.C. 1502.

Gleanings.

Mr. Jacob Bright the other day expressed his opinion that the winter weather in our islands was preferable to the winter weather on the Riviera, where he had been lately sojourning.

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember, that makes us learned.

Master Jacky (inquiringly): "Why doesn't baby eat buns, aunty?" Aunt Singleton: "Because she has no teeth, dear." Master Jacky (audibly): "Then why can't you lend her yours, aunty? You ain't always using 'em."

A rich miser being asked what he thought of his neighbour, who was very poor, replied, "He is a very honest man, for during the forty years he has lived next door to me he has never asked me for anything."

There was some philosophy in the henpecked husband who, being asked why he had placed himself so completely under the government of his wife, answered, "To avoid the worse slavery of being under my own."

At the Windust's restaurant, New York, the following quotation from *Macbeth* is printed over the beefsteak gridiron:—

> If it were done, when 'tis done,
> Then 'twere well it were done quickly.

At the close of the sittings in the Illinois House of Representatives the clerk read the following: "I am requested to announce that the Rev. Dr. McFarland will deliver a lecture this evening in the hall on 'Education of Idiots.' Members of the Legislature are invited to attend."

MILK TESTING.—The following plan for testing milk is recommended for its simplicity. Dip a well-polished knitting-needle into a deep vessel of milk and immediately withdraw it in an upright position. If the milk be pure, some of the fluid will adhere to the needle; should water have been added, there will be no adhesion of fluid.—*Medical Examiner.*

A SENSIBLE QUERY.—In presenting the prizes to the students of the Queen-square Female School of Art, the Rev. Sir Emilius Bayley suggested that the winners should turn their attention to devising patterns for ladies' dress. Sir Emilius asked why, when a lady had once got a bonnet which happened to suit her, she should not go on wearing bonnets of the same pattern.

HOLLOWAY'S OINTMENT AND PILLS.—Colds, Cough s Shortness of Breath.—These corrective remedies are in'allib'e for these pectoral complaints, which, neg'ected, often end in asthma, bronchitis, or consumption. The Ointment, well rubbed upon the chest and back, penetrating the skin, is carried directly to the lungs, whence it expels all impurities. All the blood in the body constant'y passes through the lungs, and there all noxious particles tending to produce disease can be quickly, thoroughly, and permanently neutralised, rendered harmless, or ejected from the system. Holloway's Ointment and Pills perfectly accomplish this purification; and through the blood, thus cleansed, the influence of these wonderful medicaments reaches the remotest parts of the human body; and thus cures all diseased action, whether internal or external.—[ADVT.]

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children"

PERFECTION. — Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailfull of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HEAL ALL!—For Bruises, Chilblains, Rheumatism, Lumbago, &c., no embrocation equals "Dredge's Heal All." Of all chemists, 1s. 1½d. per bottle.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

Births, Marriages, and Deaths.

BIRTH.

TURNER.—March 1, at the Parsonage, Tilly Morgan, N.B., the wife of Rev. Albert Turner, of a son.

MARRIAGES.

TITLEY—TITLEY.—MOORE—TITLEY.—Feb. 27, at Argyle Chapel, Bath, by the Rev. Henry Tarrant, Stephen J. Titley, of Hammersmith, to Anna Maria, second daughter of William Titley, of Oldfield Villa, Bath; and at the same time and place, J. Ernest Moore, of Brixton, to Margaret Elizabeth, third daughter of William Titley.

BRIGGS—CROSSLAND.—Feb. 27, at Providence-place Congregational Chapel, Cleckheaton, by the Rev. Archibald Craven, C. H. Briggs, of Low Moor, to Emma Jane, younger daughter of the late William Crossland, Cleckheaton.

CUTFORTH—SMITH.—Feb. 28, at the Independent Chapel, Spalding, H. P. Cutforth, of Wigtoft, to Martha (Pattie), daughter of the late W. Smith, of Weeping St. Nicholas.

STANSFELD—HEALEY.—Feb. 28, at Cranleigh, Joseph James, son of the Right Hon. J. Stansfeld, M.P., to Elizabeth Wilhelmina Gertrude, daughter of E. C. Healey, Esq., of Wyphurst.

BRIDSON—FRANKS.—March 1, at the Congregational Chapel, Holloway, by the Rev. Mark Wilks, John Bridson, to Emmie, youngest daughter of the late Mr. M. W. Franks.

HARRISON—LAW.—March 5, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., John Frederick, only son of the late Benjamin Harrison Esq., J.P., to Helen Duncan (Ellie), eldest daughter of James Law, Esq., J.P., Bolton House, Bradford.

DEATHS.

FISON.—March 2, at his residence, Stoke House, Ipswich, Joseph Fison, Esq., in the 59th year of his age.

DIX.—March 3, at 5, Gloucester-road, Regent's-park, John Aveling Dix.

Advertisements.

CHRISTIAN WITNESS FUND for CONGREGATIONAL MINISTERS.

APPLICATIONS for AID must be sent in before MARCH 31st.

ROBT. ASHTON, Secretary.

Address, 10, Powerscroft Road, Lower Clapton, E.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

LONDON and MANCHESTER INDUSTRIAL ASSURANCE COMPANY (Limited).—WANTED, active AGENTS for the Life, Sick, Accidental, and Endowment Business.—Apply to H. Marriott, at the Chief Office, 42, Southwark Exchange, London, S.E.

ST. LEONARD'S, HASTINGS.

TUDOR HOUSE BOARDING ESTABLISHMENT, 50, WARRIOR SQUARE.

Select Board and residence in a Minister's house. Home comforts.

For terms, address Mrs. J. R. ENGINS.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

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